

A
CAVEAT
T O

All True Christians,
Against the Spreadings of the
Spirit of Antichrist, and his sub-
tile endeavours to draw men
from JESUS CHRIST.

Propounded to them by *J. Horn*, one
of the unworthiest of Christs servants
in his Gospel, & Preacher thereof
of in *South Lin, Norfolk*.

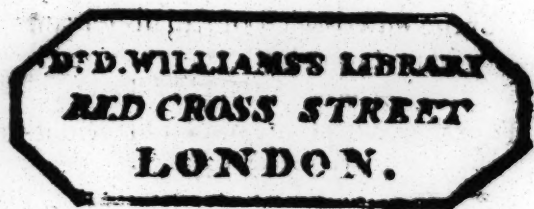
Together with some brief Directions for
their orderly walkings.

*Prov. 19. 27. Cease my son to hear the instruction that
causeth to err from the words of knowledge.*

*Prov 7. 25, 26, 27. Let not thine heart decline to her
ways, go not astray in her paths; For she hath cast
down many wounded; yea many strong men have been
slain by her. Her house is the way to hell, going down
to the chambers of death.*

*1 John 2. 24, 25. Let that therefore which ye have heard
from the beginning, abide in you; if that which ye have
heard from the beginning abide in you, ye shall con-
tinue in the Father, and in the Son. And this is the
promise which he promised us, even eternall life.*

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and are to be sold at the three Bibles at the
West-end of Pauls. 1651.



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T O

The Vertuous and Religious Gentlewomen, *M^{rs}. Jane Desborow*, wife to the Honorable, Major General *John Desborow*; *M^{rs}. Alice Toll*, wife to the Right Worshipful, *Mr. Thomas Toll*, Esquire; and *M^{rs}. Judith Cook*, wife to the Right Worshipful Col. *Thomas Cook* of *Bebmarsh* in *Essex*, Esquire, Grace, Mercy, and Peace in Jesus Christ.

Much beloved in the Lord,.....



It is the Councell of the Apostle *John*, not to believe every spirit, but to try the Spirits whether they are of God. And sure there is now as much need of this counsell as ever, because there are diversity of Spirits and Prophets gone out into the world, and all pretend to God; but all confess not (that is, magnifie not, or lead not to exalt) Jesus Christ come in the flesh; but divers of them deny, or undervalue that; by which it is manifest that they are not of God to those that duly try them, but that they are of that spirit of Antichrist, of which we have heard, that it should come into the world: And truly, though it be an heavy judgement of God to order such a spi-

The Epistle Dedicatory.

rit of error to enter into, and amongst men, and men to be possessed and acted by him; yet if the matter be well and duly considered, it will appear a just and righteous judgement, and may afford us much matter of warning: For wherein hath, or could God have testified or commended his love more to the world, then in giving forth his only begotten Son to be believed on; and to that end to be delivered to death for our offences, and become the propitiation for our sins, and being raised again and glorified to hold forth in and through him unto us an immeasurable fulness of glory and salvation? And what might God look for, and challenge at our hands for so great goodness, less then all possible thankfulness, and most chearful ready receipt of, and submission to him? but alas, how contrary are the returns that he findeth from men? What is there that is so little regarded, and so much neglected as this his Son? what so little received and fed upon by men? Is not the preaching of the Cross of Christ become foolishness, again, not onely to the rude and prophane, or to the Pharasaical, that establish to themselves a righteousness of their own; but which is the most to be lamented, to such as have tasted of his goodness, and had him livelily set forth to them: even many such have crucified him to themselves afresh, and have not obeyed the truth, so far as to cleave with stedfast purpose

The Epistle Dedicatory.

pose of heart unto him. Many that have received the tidings of Christs Death and Resurrection for them, as sometimes the *Israelites* the Manna with joy and admiration, have with them also after a while grown weary thereof, as if it was a light bread: and their souls have loathed him, and lusted after some other thing to feed upon, that might more puff them up in themselves, and give more sensual satisfaction. And alas, how few are there who are not more or less tainted with this infection, as if there was not an enoughness in Christ, & his Death, Sacrifice, and Mediation for them to feed upon: Now what more just with God, then that his so great love being so abrogated, and so nothing set by, should turn to jealousy, and that he revenge the injury done unto his Son, and to himself with the heat of indignation, by sending to them (as to the *Israelites* for their offence, fiery Serpents, *Numb. 21.*) spirits of error, and of delusion; that because they received not the love of the Truth that they might be saved, but had pleasure in their unrighteousness, in disesteeming so great a witness of love, and not in the truth; therefore the efficacie of error should insatuate them, and carry them headlong into destruction; the abuse and contempt of greatest love deserving to be revenged with the severest condemnation: But alas, where the spirit of Error hath gotten root-

The Epistle Dedicatory.

ing, how many are there so strongly giddified therewith, that they make but a mock of these things, and think there is no other hell but what here befalls them; throwing up the whole Christian Faith by the very foundation! A piteous, and much to be bewailed mischief, which calls for not onely our best endeavours, by Prayers and Supplications, and faithful Instruction to prevent its spreading; but might also challenge in many the Magistrates inspection; that as of late they have worthily made an Act to prevent and punish Blasphemy against God, so they might endeavour to stop the over-free spreading of Blasphemy against Christ by the like provision. But for that, its our business to pray God rightly to direct them, and that none of them that should discountenance such evil, be either tainted therewith themselves, or so far destitute of that spiritual Eye-salve, as not to have thereof a right discerning.

As for your parts, Worthy Friends, I hope you have received so much of that holy Uaction as hath helped you to understand the wiles of Satan; so that I may say to you, as the Apostle in 1 *Joh. 2. 21.* *I Write not to you because ye know not the Truth, but because ye know it, and that no lie is of the Truth;* both blessing God that he doth keep you in so evil a day; and praying for you, that yet ye may be filled with the Spirit of
Wisdom

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Wisdom and Understanding, and so more abundantly anointed with that spiritual Eye-salve, that ye may be further able to discern things that differ, and so be kept for ever. And indeed I know no better thing that I can wish for you then that ; for where that is not, I know not what else can preserve men : For Satan coming not in his own colours, but disguised as an Angel of Light, not as an enemy but (as of old the Serpent) as a friend that will shew the way to a more happy and glorious condition, its an easie thing to be circumvented by him ; such high expressions, such glorious speeches, such enticing and swelling words (though full of vanity to a spiritual discerning) because they have not the bread of Life, the foundation of our hope in them, with whom are they not taking ?

The consideration of which having pressed me forward to the writing and publishing of this small Treatise (in which though I be but weak, I have endeavoured according as by Covenant I am bound for the rooting out of Error and heresie in my place and calling (though not primely upon that consideration) to prevent the spreading of this grand infection ; that though I have little hopes of reducing those that are corrupted, yet I might be a means to stablish some that are wavering and prevent their falling) I have chosen, as to the Saints in general, so to you

The Epistle Dedicatory.

in particular, to Dedicate and present it,
out of that respect I bear to you ; and the good
thats in you, and sense of obligation upon me
toward you. Desiring God ever to guide and
preserve you ; And you yet to account me,

Ladies,

Your Servant

in the Gospel,

JOHN HORN.

Lin, Novemb. 2. 1650.

To



at *Lin.* &c. grace, mercy, and peace
from God our Father, and from
Jesus Christ our Lord.

YOU cannot but know that the Church of God is in Scripture resembled to a natural body, wherein are many members united to each other, and to one head, and by one Spirit growing up in exact unity; now as in the natural body there may be many infirmities, and many things are liable to offend and hurt it, so also is it in this mystical: sometimes it may be subject to distempers by nauseous, crude, undigested humours. the want of thorough closing with, and drinking in divine truths, or the drinking in untruths, may occasion a surfeit, and aversion from truth; sometimes flatuous and windy humours of pride, high-mindedness, and lying spirits getting into some of its members, may distemper it; sometimes feavourish heats of violent headiness instead of well-tempered zeal for God and godliness may inflame it; and sometimes the cold aguish, or palsie humours of deadness in, & benumbedness to spiritual motions in its tendency to its spiri

To the Reader.

spiritual and supream end, may so seize upon it, as much to impair its strength, and to appearance bring it nigh to death; But God, whose Temple it is, hath provided for it against such distempers and dangers both meat and medicine to feed and cure it: As Christ himself is the prime and great tree of life, in whom the word is so united to the humanity, that the humanity was ever in all times of Winter blasts, and Sommer droughts refreshed and upheld thereby, and made glorious, fruitful, and his fruits are good and prosperous, fit to feed, and his Leaves full of vertue to heal the Nations: So is every one that through grace is brought to believe in Christ, and gathered up into unity with Christ, and lives upon the Word of Christ, Psal. 1. 3. as a tree planted by the waters side. Jer. 17. 7, 8. Even one of those trees of life that grow upon the banks of that great river of the knowledge of God in Christ, that proceeds from out his sanctuary, and runs from beside the Altar (or sacrifice of Christ) and under the threshold, (the Gospel and its Ordinances holding forth Christ) Ezek. 47. 1. 2. 12. whose fruit is for meat, and its leaf for medicine: The lips of the righteous feed many; and their fruit is as a tree of life, Prov. 10. 21. and 11. 30. the doctrine they receive from Christ is a wholesome doctrine, 1 Tim. 6. 3. 4. and full of healing, by which they are more and more rooted into, and united with Christ, till they all grow up into such a close and full union
with

To the Reader.

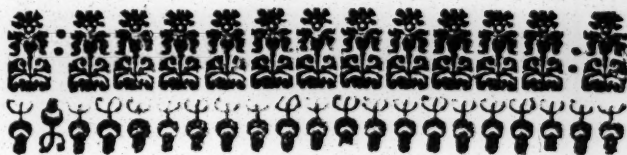
with him, that the many trees on the banks of that river, Rev. 22. 2. be made perfectly but one on both sides of that river, Eph. 4. 13. Till we all come in the unity of the faith, and acknowledgement of the Son of God unto a perfect man. Now knowing that in this body there are at present (as at other times) not only many inward weaknesses, but also many things from without indangering it; yea, that many parts of it are sorely laid open to infections from divers that seem to be of it, or converse with it; though I be less then the least of all Saints, yet according to the measure of the gift of Christ given me, I have endeavoured to administer that that I have from the head, which may make for its strength and nourishment; yea, and to hold forth such of his Leaves supplied to me by his good hand, as may either prevent or cure the infections feared; desiring that we may all so press after further knowledge of, and growth in Christ, as that yet we may be kept from imbracing false Christs, and from being snared by the poison of those false Prophets, who instead of hastening mens growth up into Christ, which they pretend, do secretly and subtilely corrupt men from the simplicity that is in Christ; as if a man by stretching of a twig to make it grow longer, should pull and sever it from the body of the tree upon which it groweth. As for the mind to be without knowledge is not good; so he that hasteth with his feet sinneth, Prov. 19. 2. I desire that What I present to you in love, and for
your

To the Reader.

your good, may be taken in good part, and soberly considered by you, and that what you see to sit with, and proceed from that good spirit of God, that is but one and the same in all ages. and gives unity to the body in all its memberly differences, may be received and held fast by you; and if in any thing you see either further or better then I, impart of your measure also to me, that we may grow up together by that which every joynt supplieth, all holding fast, and not letting go the head from whence we receive the right and true spirit that will give us to increase: So shall our feet abide within the gates of Jerusalem, and the Lord himself shall dwell amongst us, shall judge, rule and teach us, and in his teaching we shall not be vainly puffed up with a carnal mind, like those bodies that are puffed up with unwholsome humours, but grow solidly fat and well-liking, and shew that he is gracious, and that there is no deceit or unrighteousness in him. To him, and the word of his grace, which is able to build you up and give you the inheritance, I commit you, with my self, being

The meanest of your Bre-
thren and companions in
the way of Salvation,

J. HORN.



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CHAP. I.

A Description of Saints.

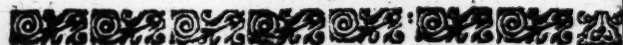
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Sect. 1.

Who are not Saints.

They are not

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CHAP. I.

A Description of Saints.

BEcause there are many lay claim to the name of Saints, who yet are not rightly such, and so apply to themselves the priviledges of, and instructions proper to them, when they appertain not to them: I shall in the first place say something by way of Description of the true Saints of God to whom that title properly may be given, and therein shew both first, What and who they are not; And then secondly, What, and who they are.

Sect. 1.

Who are not Saints.

They are not

Prophane loose persons that live as they list, and follow their lusts, whether they be such as never knew or walked better, or such

as having known and walked better, are relapsed again to their former or worse corruptions; this is so known a thing, and so generally granted that I shall not need to insist upon it: The Scripture calls such sons of *Belial*, ungodly, unholy sinners, and opposeth them (and chiefly the latter sort) unto the Saints.

2. They are not men that have nothing more then civil education and moral honesty, let them be accompanied with never so good natural parts and abilities; moral honesty in a just dealing in things pertaining to men (though a thing found in Saints and to be practised) makes not men Saints; for there have been many such before any sanctifying force hath passed upon them; yea many such have been not only without the knowledge of God, but also opposite in their hearts unto it; *Paul* had such a carriage while a Pharisee, and so the young man spoke of in *Matth. 19. 20*. Yea many such there may be found that have no savor of Piety, but are profest worshippers of *Mahomet* or Pagan Idolators; even such must have another birth, a birth from heaven before they can enter Gods Kingdom, *Joh. 3. 3. 5*.

3. They are not every one that is of this or that Opinion or Judgement in matters of Religion; not every one that opines, conceives, or joyns with a right profession or form of Doctrine, seeing many such may be loose in heart

and conversation, *And many have a form of godliness that deny the power of it.* 2 Tim. 3. 5. Many may be gilded over with a fair profession, that yet are rotten underneath; true doctrines do much conduce to the making and leading on Saints, if minded and submitted to, and some points are useful as means to direct men to, and facilitate their Piety and Saintship more then others (perhaps more commonly received for true) which yet are not accompanied with true Piety, or Saintship in all that profess them. Rom. 1. 18. 2 Cor. 6. 1. Some hold the truth in unrighteousness, and receive good doctrines in vain, because not deep enough into the heart, or because not singly so as to be acted by them. Not every one that saith unto Christ, Lord, Lord, shall inherit the Kingdom, &c. Matth. 7. 21. of the same judgement or opinion many times some may be Saints in light, others devils and walk in darkness, Joh. 6. 70. Christ hath Chaff and Wheate in the same floore of profession; a Judas that was a Professor and Teacher of the same Doctrine with the other Apostles.

4. They are not the sons of Hagar, born of the bond woman, Gal. 4. 22, 23, 24. &c. not every one that hath a zeal of God, for some have a zeal of God, but not according to knowledge, Rom. 10. 2. are zealously affected in a wrong way, and think themselves to be knowing people too, as the Pharisees that took it in great scorn that

they should be accounted blind and unknowing
Joh. 9. 40. Its not every one then in whom
 much knowledge in their own and others apprehensions with much zeal and strictness for Ordinances, Worship, Religions, Actions and Practises meet together that is a Saint of God; The old Pharisees had all this according to the Church State then openly owned and judged true and right, and yet not Saints but Hypocrites, whited walls, and painted Sepulchres, There are that have been trained up in religious duties from their youth, or that having been prophane and loose, and meeting with the Doctrine of the Law, consisting of Precepts, Promises, Prohibitions, and Threatnings, have been convinced of their wayes that they were sinful and tended to destruction, and so for fear of hell, and out of a desire to be saved have reformed their courses and conversations, let go evil company and practises, and set upon zealous and religious performances, yea and perhaps espying some defects in the way of worship they have walked in, have left society in such a way, and put themselves into a purer as they have perceived, and attaining to something in these ways do from their betterness of way & walking from others judge themselves alive to God, and call themselves the Saints and holy ones, apply to themselves all the promises in Christ: who yet are deceived herein, the bottom of all this being not

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Grace or Love from God apprehended by them, and springing up life in them, but their own convictions, sorrows, changes, reformations, and alterations from the Law of God, or the Precepts and promises of the Gospel in a Law way understood and minded, is the ground of their hope, though yet they will (as also did the Pharisee, *Luke 18. 10, 11.*) put all these their convictions and conversion upon the grace of God, and thank God for it. Now these in as much as their Conversion and Religion is the product of a Doctrine of Works, the Covenant given in *Sinai* answering to the bond-maid *Hagar*; and inasmuch as from their changes so wrought their hope is sprung up, and their conclusion of Saintship is made, they must indure the sentence that the Scripture gave upon the son of the Bondwoman; *Cast out the Bond-woman and her son, for the son of the Bond-woman shall not inherit with the Free-woman and her son. Gal. 4. 30.* As *Hagar* was to have been a servant to *Abraham* and *Sarah*, but not for the generation of children; so also did God appoint the Law for convincement of sin till the Seed came, but not to beget sons to God, or such Changes and Reformations as should be the ground for their judging themselves Saints and confident expectation of the Kingdom. They then that are of *the works of the Law*, *Gal. 3. 10.* (that hold by the title, and lay claim upon that ground to Saintship, be their knowledge

never so much, their zeal never great, their profession never so accurate according to the Rule, as pertaining to the appearance of their works; yea, be they of what name or profession soever.) *they are all under the curse*, and are to be separated from this Saintship, and those to whom it is to be applied. Saints they may perhaps judge themselves, and be judged by others; but none of Gods Saints they are, according to the prime sense of the Word; nor shall they be owned by him for such, but judged thieves and robbers that have climbed over the wall, and stole the priviledges and pasture of Christs sheep unto themselves, which shall therefore be taken from them, *Joh. 10.* To all such of what society or profession soever is that to be applied to, that was spoken to *Nicodemus, Joh. 3. 3. 5.* *They must be born of water and Spirit, or else they cannot see or enter the Kingdom of God*, but have their portion with unbelievers.

5. Its not every one that hath been in Trance, or seen Visions and Apparitions of Glory and excellent things, though from God himself; for such was *Balaam* and yet no Saint of God, but a false Prophet, *Numb. 24. 4.* Or that hath power to work some miracles, or cast out a devil, *Matth. 10. 1. 4.* for so had *Judas*, and those in *Matth. 7. 22.* Some such also may hence be discharged; and yet its to be feared that many of those that in these times call themselves

Saints

Saints, have no better foundation then one or other, or at most all of these last forementioned false grounds, in whom is fulfilled what in former times the true Churches of Christ met with, they are such as *say they are Jews* (men interested in the Covenant of God, and of Christ) *but are not, but do lye, and are (many of them) of the Synagogue of Satan, Rev. 2.* Take heed my friends, that none of you that read these things, lean upon so weak foundations, as that you are of such or such an opinion, either really, or in your apprehension right, that you are zealous, reformed, of such a Church or Congregation, having all Christs Ordinances purely, have had such visions of glorious things concerning Gods Church and people, &c. thence concluding your selves to be Saints. But I shall come to the Discription of a Saint affirmatively.

Sect. 2.

Who are Saints.

A Saint hath his name from Sanctification ; Now to sanctifie is to separate or set apart from common and prophane to holy use, from being a mans own, and for himself, to be Gods, and for God, which in reall Saints is done by God, and according to his Will. *Heb. 10.10.* And God doth it by his Spirit, and in the

Name of his Son, who hath fore-offered up himself to God for men. *1 Cor. 6. 9. 11.* The Spirit of God in the Word, or Name of Christ preached, or unfoulded to them, discovering the Grace or good will of God towards men, in the Gift, Death and Sacrifice of Jesus Christ, and thereby killing and crucifying them to the flesh (all fleshly birth, parts, wisdom, righteousness, goodness, affections and lusts of their own) and in drawing them to Christ to believe in him and his blood, and so to communicate with his Sacrifice, sanctifieth men and makes them Saints or holy unto God; it being the anointed one Christ himself that is their sanctification; by being in him they become separated from the world, and are made Gods lot, part and portion, a people holy to him. Saints then are a *people created in Christ Jesus* (or begotten and born to God in the Knowledge and faith of his Son) by the power of the Spirit; a people born of the Promise of God, or word of Promise, that is, the Gospel concerning Christ raised from the dead, and the salvation that is in him, *Gal. 4. 24. 25. Acts 13. 32. 33. 1 Pet. 1. 3. and 3. 31.* The manifestation of God, his Mind, Love, Grace and Goodness therein being that water in the Word, flowing from beside the Altar of God, of which it behooves that men be born through the power of the Spirit, working therein, or else they cannot inherit the Kingdom of God. *Ezeck. 4. 7.*
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That's the Free-woman, the *Jerusalem* that is above, the mother of us all; by this a man drawn to Christ, quickened up and devoted to God in him, is made a Saint of God. So that in this Saintship there are these two things to be minded.

1. That God in the word of the Gospel concerning Jesus Christ and his Death, Resurrection and Mediation hath shined in his love to the soul; and thereby hath begot and in some measure quickned up a man to a lively hope, a hope in God, and that founded upon nothing of his own, nor any fruit of the Law in him, whether sorrow, humiliation, reformation, legall conversion work, indeavour, frame or vertue found in him, but only the grace and love of God as manifested in Christ; Christ dead for him, and risen for him, and glorified of God for and to him, received into his heart by faith, is there become the hope of glory to him; the sight or belief of Christ crucified for him drew him in to beleve, not his conceited act or fruits of beleiving made him judge Christ crucified for him.

2. That the love and grace in Christ thus apprehended by him and giving him hope, changes him into the likeness of Christ, principles him God-ward, puts a law of love into his heart and carries him after God, and so devotes him unto God to Christ, to be his, and for his praise. So that in a Saint of God there is neither a hope bottomed upon his changing and eudeavors;

nor

nor yet a dead hope without a change, but a change and renovation springing from his hope, and that hope from grace discovered in God by Jesus Christ in the power of the spirit; he hath his life in love, and lives to the God of Love. And every such soul as from the grace of God in Christ is quickened up to hope in God, and in that hope given up to be God's & Christ's (whatever difference may be found otherwise in the flesh, or in some opinions not essentiall to the faith) is a Saint of God whether (for the Scripture makes this difference)

1. Children, weak, and as it were but embryo's, Christ not yet formed in them, *Gal. 4. 19.* their apprehensions of Gods love in his Son but weak and small, and so their hope and faith but little, and weak, wavering, staggering, not as yet settled and confirmed and made strong in Christ, who therefore are to be tendred and more warily walked toward, and as it were nursed up with wholesome words like milk, and not roughly dealt with, lest they be broken, and lest by any abuse of our liberties or any other way they be scandalized and offended. or

2. Young men, such as are strong and have overcome the wicked one, have endured temptations; and have the word of God somewhat settled and abiding in them, and therefore abler to bear, and not so soon stumbled nor in so great danger of miscarrying. or

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3. Farthers, men well grown and long experienced and so more usefull for begetting and training up others in the knowledge of Christ, 1 Joh. 2. 14. 15.

And to all such as thus by the word of the Gospel and the grace or love of God therein discovered to them in the Death and resurrection of Christ, have been emptied of themselves and their filthy confidences and rejoycings, and are begot to hope in God and framed to the love and likeness of God in some beginnings, or in further growth, do I bend my following words with the severall counsels and instructions therein given.

CHAP. II.

Se^{ct}. 1.

Of the estate of the Saints.

Nd first of all, I desire you to minde the state in which you are, which admits of diverse distinct considerations. For a Saint is in a measure proportioned to Christ, and there is a great deal of likeness between them, though also mixed with much unlikeness.

Christ had a twofold nature and descent, each
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of which had its distinct properties, of God and of man; the Son of God, and the Son of man; according to the flesh, and according to the Spirit; *according to the flesh of the seed of David, according to the Spirit the Son of God, and so declared to be with power in the resurrection from the dead. Rom. 1. 2. 3.* According to the flesh the Jews knew whence he was, and stumbled at him; according to the Spirit they knew him not whence he was, nor did acknowledge him; according to the flesh he was put to Death and died according to the Spirit or in the power thereof he was raised again. He was a man, a man anointed of God with the holy Ghost and power: So is every reall Saint or Christian, he is to be considered as a man and as a Saint; as of Adam, as in Christ of God; according to the humane nature that he hath by generation in the flesh, and according to the divine nature which he partakes of in the Spirit: He is neither all flesh, nor all Spirit, but hath something of both; though yet neither in the same way had Christ his flesh as he hath; neither hath he the Spirit in the same immeasurable fulness as Christ had; so that in that regard there is also disproportion between them; the very flesh or body of Christ was so of God that it was not by immediate humane generation; and he was so the Son of God in the Spirit that he also was and is God; and all the fulness of gifts and grace was, and is in him: not so the Saint;

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he hath his flesh by humane generation as other men, and he hath a measure of the gift of Christ in one way or other, but no one hath all, nor can communicate to others as Christ can. The man Jesus Christ was the Son of God by union with the word, so are the Saints; but not in the same manner: there *the word was made flesh*, and the person so made is yet called the word: here the word is united to the soul by faith, yet so as its not made to be flesh or man; nor the person in whom it is, is made the word: there he was the word before he was made flesh; here the person neither was, nor is the word. There was Death according to the flesh: so there is in the Saint; but not so here as there; for *Christ died to take away Sin and was made an offering for sin*: but not so the Saint: the Saint dies because of sin in him, according to the flesh, that being quickened in the Spirit he might more gloriously live to God, but his Death in the flesh makes no expiation for sin, nor is he the propitiation for any others therein. He also rises again with Christ, but not for such end as Christ; *he rose for our justification*, but not we for any others, but to enjoy the benefit of that that we have in him; yea in this also there is another vast difference between Christ and the Saints, that in the Saints are these three things, 1. The substance of man consisting of body and soul, 2. The flesh, old man, or sinfull disposition in them; and 3. The Spirit or
new

new man that lusts against that flesh; but now in Christ though there was flesh of Adam and that subjected to infirmity because of our sins, and Spirit or divine nature as the word of God; yet in him there was no sinfull disposition, *no guile was found in his mouth, nor was sin* (in that regard of inherency) *ever known to him* : in that he died, it was for our sin; the *chastisement of our peace was laid upon him, and through his stripes we are healed. Isa. 53. 5.* To say nothing that he is the Head also, and the Saints his members and not the head; He the Advocate for them, the Great high-priest above them and over them, they his house and people : in which there is evident distinction between him and them, and dissimilitude, which as well as the similitude is to be minded diligently that we erre not. But to return to the estate of the Saints according to that twofold consideration in which there is resemblance. *viz.* as of Adam, and as in Christ.

Sect. 2.

Of the state of Saints as in the flesh.

CONSIDER my Brethren, that though ye be Saints, yet ye have still a relation in your persons to the first *Adam*; you have yet a fleshly, earthly substance made of the dust, and that must go to the dust again; an humane soul also breathed in of God to animate

that

that earthly substance, and this in your naturall and animal being, which is neither of the essence of your Saintship, nor yet annihilated by it ; you are Saints not by carnall earthly generation, but by divine and heavenly *Calling of God*, and by your insition into Christ the holy one, *who unto us is made of God wisdom, righteousness, holiness and redemption.* And you that are thus called, and thus made Saints, are yet according to your visible and natural substance and subsistence sons of Adam, mortal men and women ; and according to this view and consideration acknowledge your selves in the flesh yet, in a state of great weakness and imperfection, both in regard of mortality and Death reigning in your members, filling you with aches, pains, faintness, weariness, sicknesses, till you be brought down to the dust of Death, to which you also are appointed with other men ; it being the portion and lot of men, as men, and so of the Saints also as they are men ; as also in regard of sin the corrupt and cursed principle of flesh within you not wholly as yet outed by grace, though conquered, and put under and fastened to the crosse that it might be destroyed ; it hath yet such an existence in your flesh and nature, that it much clouds the minde in seeing the things of the Spirit ; much dulls the heart in, and withdraws the affections from the cleaving to, and eager pursuit after them, yea
 subjects

subjects you to uncomly, unsaintly practises and behaviors in your walkings, mingling your prayers with mistakes, diffidence, impatience, dulness ; your minds with worldly, earthly affections ; your walkings one to another with uncharitableness, passions, offences, rashness, &c. though this flesh is in some more mortified, in some less ; in some shews it self more one way, in some another ; some are more covetous then others, some more uncharitable, some more passionate, &c. and this is found in Saints as they are sons of *Adam*, they inherit from him by Nature their earthly substance with its infirmities, weaknesses, corruption, and sinfulness. Not to mention that according to this consideration there are among Saints many external differences, as of male, female, young, old, rich, poor, Ruler, Subject, Master, Servant, Jew, Gentile, English, Scotch, Dutch, French, &c. all which, with many other like distinctions and differences in the flesh, their grace or saintship doth not annihilate, nor are they therewith to be confounded ; nor are they or their infirmities of sin or frailty to be wholly disregarded, as if there were no such things in them, or incident to them ; Such their state after the flesh, is a state of imperfection.

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Sect. 3.

Of their state after the Spirit.

BUt then according to their spiritual Being, as born of God, and as in Christ, and so as Saints, there their condition is far otherwise. *In Christ they are compleate, Col. 2. 10.* He their Head; and the root of their Saintship is altogether perfect and absolute in him; no death, no sorrow, no crying, no infirmity, pain, sickness, mortality; no sin, corruption, or corrupt weakness; *Old things are passed away, behold all things are become new. 2 Cor. 5. 17.* He is altogether holy, righteous, wise, spiritual, divine, immortal, the Elect of God, the Son and Heir of God, in whom dwels all the fulness of God, yea of the Godhead bodily. So that there is no defect or want in him for them, either of life, wisdom, righteousness, holiness, glory, or of any thing good for them. He is a place of broad Rivers and Streams in which they may swim, and their estate as in him is a state of great glory and perfection; coming unto him, ye are come to sonship, to life, to immortality, to righteousness, to redemption, and whatever may conduce to, or advance your happiness; and being in him ye are all this: A new creature, partakers of Christ, a chosen generation, a Royal Priesthood, an

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holy Nation, Kings and Priests unto God, members of Christ, and in and with him called Christ because anointed with the same holy Unction, and to the same glory and dignity, only in subordination to him as the members to the head, the younger brethren to the first-born amongst many brethren; for in all things he is the first and hath the preheminance. And as thus looked upon and considered in the Spirit, ye are above sickness, weakness, sin, &c. they have no room or place in this new state or condition. Nor is there herein any distinction of male, female, master, servant, bond, free, rich or poor, but all in Christ are one new man, according to this spiritual being; righteousness, sonship, holiness, with all the priviledges of Christ are alike their portion, they are all one in him according to the Spirit, however different according to the flesh: yea, according to the Spirit they are *Sion*, the beloved City, the Kingdom and Temple of God; and his glory appertaineth to them, and is their portion. *O Israel, happy thou, a people saved by the Lord! Glorious things are spoken of thee thou City of God; the most high in the midst of thee, shall exalt and establish thee, and delight in thee for ever; for this is Sion whom no man regardeth, the place and habitation that God hath chosen, in which he will dwell and rest for ever, because he hath loved and desired it. Consider this*
O ye Saints, and let your hearts rejoyce in him

that made you, in him that called you and made you in Christ Jesus, and blessed you in him with all spiritual blessings in heavenly things, according as in him he chose you before the worlds foundations ; and be joyful in your King, in Jesus the King of Saints that dwells and rules amongst you, and in whom ye are exalted to all this high condition. This state of glory and perfection in Christ Jesus given you, should be minded by you, to out-balance and cheer you up against the state of frailty and imperfection experimented in your selves : for this like the stone cut out of the Mountains without hands, shall dash in pieces, and swallow up the other into victory. When that state of weakness and mortality shall have overcome you in the flesh, yet shall it again be overcome and abolished by this state of glory, and shall never more return upon you. Surely friends, did we more minde this high state to which we are called and in which in Christ Jesus we are interested, it would make us bear chearfully the present sufferings of this life, and love him heartily that hath hitherto advanced us : It would lead us to contemn things seen and sensible, neither to run out in affecting the good, or fearing the evil that in the outward state is met with by us. So have the Saints in other times walked, trampling upon Death through the hope of Life, and the like of hope in them, contemning the pleasures of

sin for a season, for the enjoyment of this eternally happy condition, and for the love they bear him that thereto called them. But I fear we are often so taken up, with the view of what we are according to the flesh, that we forget what we are in, and according to Christ Jesus ; which springs from what we come to view in the next Consideration.

SECT. 4.

Of the state of Saints in a joynt consideration as sons of Adam in Christ.

FOR though such is the Christians state as to Christ and as a Saint, yet in a complex joynt consideration as he is a man in Christ, there appears yet a double imperfection beside what is named.

I. An imperfection of his Union with Christ, or in the manner and measure of his being united to him, in his rootedness into Christ, in whom his high estate is. A branch of a wilde Olive therefore taken out, and grafted into a true, is by virtue of that infusion interested in the juice, sap, and vertue of the true Olive ; yet the manner of this Union with it may for some time be imperfect. It is not at first so fast rooted, and so firmly united with it as afterward it may be : Thence the Apostle prayed for more rootedness of believers

into Christ ; and Christ himself for further Union of believers in him. *Ephes.* 3. 17, 18. *Joh.* 17. 21. Saints perfect in Christ, may not be perfectly in Christ; their condition admits of growth in this matter ; they may come to see further into Christ, and to attain to greater riches of assurance of understanding, and so grow stronger in faith and love, and have their roots deeper struck into him, cleave to him with fuller purpose and resolution. The more they know his Name, the more they trust in him, and their calling to him, and election in him made firmer, and they further out of danger of falling from him, 2 *Pet.* 1. 5. 10. Yea, as they grow more one with him, so they have a more wide and abundant entrance administred into his Kingdom; his fulness flows more out into them, and they become more comprehensive of him. In this regard is that difference amongst Saints that was noted in the beginning ; Some babes in understanding, and weak in faith, easilier shaken and perverted from the simplicity in him, more unstable, being less united with the root, and so not so much receiving in its sap ; and these as they are more tenderly to be dealt with, and nursed up, so they are also to be exhorted to diligence in attending to the Word of Grace, and to let go such evil humors brought with, and yet retained by them as might clog them, and hinder their further growing in, and faster uniting

ting unto Jesus; such as those things named
 1 Pet 2. 1. Malice, Envy, Guile, Hypocrisie &c.
 that so *covering after the sincere milk of the Word*
they may grow up thereby, be more rooted and
 built up in Christ, abound in his Work, and be
 kept from falling. Others are more firme
 grown more empty of themselves, and fuller of
 faith and confidence in him and singleness of
 heart toward him, for whom there is greater
 cause of rejoycing, as being in the less danger of
 missing the full injoyment of their spiritual
 estate to which they are called; yet even they
 also may, and are still to be growing up into
 Christ, and to faster union with him; for which
 cause also the Saints are compacted into a body,
 that they by what every joynt supplies from the
 head, may grow up more into the head, they
 being not as yet so perfect as that they can grow
 no more. In this regard it was (partly) that
Paul judged himself not perfect, nor to have
attained, but pressed on, counting all things loss
and dung that he might win Christ, and be found
in him. Phil. 3 8, 9. 13, 14. He had him not
 enough yet; nor was yet so fast in him, that no-
 thing in that regard could be added to him; as
 also in another sense which follows, he with o-
 ther Saints acknowledged their imperfection,
viz.

2. In regard of attainment to an injoyment
 of the fulness of Christ, and their estate in Christ,
 through

through union with him, in regard of the possession or comprehension of it, and the effects and fruits of it ; And there are two Branches in that.

1. Their injoyment of the fulness into which they are estated, their possession of it; they have not yet all that joy and happiness, that sight of God, that vast possession of life in themselves to which they are called ; they have not yet attained the resurrection of the dead as it is to be enjoyed ; the greatest part of the possession of this estate is reserved till their race be run, their fight accomplished, the prize obtained. *2 Tim. 4. 8.* Here we have a time of suffering with Christ; the glory is (for the main of it) reserved (as to possession) till hereafter ; Its laid up for the Saints to be given out when they shall all be come together in the unity of Faith, and acknowledgement of the Son of God unto a perfect man ; in the mean time *Christ is in them the hope of glory* : There is yet an *aliquid ultra*, yea a *maximum ultra* in the Saints injoyments; the best is kept till the last, as it was with the wine in the Wedding. *Joh 2. 10.* in regard of full injoyment; *Abraham* and the Fathers died, *not having received the Promises. Heb. 11. 13.* and in that regard one Saint shall not prevent another, but all together possess their fulness fully ; God in wisdom gives out here but a glimpse of that glory, or a transfiguration

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only that the Saints might alwayes have a Loadstone before them still the stronglier to draw them after him; a prize in their eye, the thoughts and hopes of which may whet on, and hearten them in all their deepest sufferings; they neither have the fulness of possession here in their bodies, which are vile and weak, and exposed to sufferings; nor in their spirits, which are yet too narrow to contain all their happiness.

Saints, think not your selves yet perfect in your attainments, or injoyments of your portion, lest you grow proud and sloathful, but press yet further on: there is more before you then yet you are aware on; you must go over *Jordan* before you can possess the whole land of *Canaan*; you may have tasted some of the Grapes, and first fruits of that pleasant promised possession; yea, perhaps some have set foot in some borders of it (for in this matter also there is difference between Saints, some have injoyment of more then others) but on this side death think not to have all you are called to inherit; though you haue right to all, yet not possession yet of all; nor doth your right extend to a present full possession; Here you have, and shall have enough dispensed to you to whet you on further, and prepare you for the fuller injoyment; bless God in Christ for that, and in his strength press on yet to what is laid up for you, to be injoyed by you in the full revelation of himself unto you

you. *Heb. 4. 3.* you are entring happily, but have not as yet entred or set down in your full rest : your bodies are yet exposed to infirmities and sufferings, your Spirits too are subject sometimes to ebbe as well as flow : if they be awake and undeluded, they have their further reachings and pressings after God : in this regard then your state is yet imperfect ; as

2. Again in regard of the effects of your being in Christ ; in conformity to him in holiness as well as in the fruition of your happiness. Union begets assimilation ; as ye come to know him thats true, and to be in him thats true, so ye come to like him and be made like to him : but as your knowledge of him is not in the fullest degree of its perfection, so neither is your likeness to him. Its indeed the property of true reall faith and union with Christ, that as *there-through we behold him, we are changed into his likeness from glory to glory. 2 Cor. 3. 18.* and in that Saints differ from other men ; other men change themselves by looking into the Law of works, and endeavouring to conform themselves thereto ; or else rest in a notion and are not changed, or not changed into his likeness ; nay many from their changes think to behold his glory ; but the Saints having first a true sight of his glory, his glorious grace and love in the glasse of the Gospel or Law of liberty, are thereby changed into his likeness ; but not
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all at one, but *gradatim*, by steps, from glory to glory: when Saints shall see him fully, they shall be fully like him, but not till then. And that you are not in this respect as yet perfect, I suppose there are none of you in a right mind but will confess, seeing you cannot but see the witnesses thereof in you; for whence else arise delights in earthly riches, honors, apparellings, approbation? whence passions, and contentions? whence high thoughts of your selves, and secret distrusts of God when tryed by him (or the like) yea whence diseases and distempers of body, but because ye are not yet perfectly like him? there may be and are differences here too, according to your different measures of knowing him and rootedness in him and eying of him, but none of you but may yet go on to more perfection. Its true the Apostle saith, so many as are perfect, let us to be thus minded. *Phil. 3. 15.* that is (as *vers. 13. 14.*) not to judge our selves perfect or to have attained, but to press on still forward. *Asa* was perfect in his heart all his dayes, and yet he imprisoned the Prophet of God, and did not trust as he should have done in God, but sought unto the Physitians, and not unto God. *2 Chro. 15. 17. With 16. 10. 12.* his perfection was in that he judged him the only true God, and turned not in his heart after another God, after Baal or any other, as some before him had done; but in this his perfection

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he walked not perfectly as to his seeking to, and walking with that God, but sinned greatly against him as is fore-mentioned.

A man is said to be perfect when upright in that measure he hath, not guilefull, double, halting between two opinions; owning no other God then the Lord. So *Asa* was perfect, and so the Apostle in the place quoted mentions perfection; *so many as are perfect, be we thus minded. Phil. 3. 15.* and many are in that sense perfect, whole-hearted for God and Christ; but in that sense I mean it not when I speak here of imperfection: but as of that to which nothing can be further added: a perfection in degrees: in that sense I say the Saints are here in a state of imperfection, they have not yet that perfect conformity to Christ in holiness as they may and shall attain to when they perfectly apprehend him and the glory in him; not only *if we say we have not sinned*, but also *if we say we are so perfectly renewed that we have no sin* (for Christ to purge out and further cleanse us from) *we deceive our selves, and the truth is not in us. 1 Job. 1. 8. 10.* However perfect our state is in Christ Jesus the head, and as reckoned after him, though *righteous as he is righteous*, yet we that are so reckoned, have in our own persons yet sin abiding in us: though we be not in it, nor so looked upon; yet it is in us; and if it be sown unto, it occasions chastisements too unto us that we might

might deny and be purged from it ; oh ye that are in Christ Jesus, deceive not your selves, as if because perfect in him, ye were perfect in your selves too, and had nothing more in which to be conformed unto him.

Sect. 5.

Of the state of Saints with reference to enemies against them.

I Have minded you of the state both as men and as Saints; in the head, and in your selves: consider yet a little further with me that as in your selves you are yet imperfect and subject to weakness, so it would be minded that in respect of some others you are in a state of enmity & hatred too : though beloved of God & Christ, yet hated and rejected of men and Angels that love not God and Christ: and so you are in a state of warfare here : you have enemies to incounter with, and that will be sure to incounter with you within and without : and they will set upon you because ye are Saints ; though ye be *called to glory and vertue*, ye must not think to have that glory, or walk out in that vertue but with some sufferings ; you must fight for what is given you, or else you cannot enjoy it : you shall meete with Canaanites that will incounter you before you can sit down in rest in the good land promised you ; and if you yeeld to them or be overcome of them (as indeed you shall not be overcome but

but by yeelding) they will dispossess you :
*here is the faith and patience of the Saints and of
 them that keep the commandments of Jesus ;
 Revel. 14. 12. Here you are as a Lily among
 Thorns ; as a ship in the midst of the swelling
 waves ; as a partridge hunted by the ravenous
 birds : hence the difficulty of obtaining what is
 given you ; the straitness of the gate and narrow-
 ness of the way to life herein consisteth ; ye shall
 be hated of all men for my names sake, saith the
 Lord your head ; Mat. 10. 22. other men may
 hate one another , but all will hate you : Ma-
 nasseh against Ephraim, and Ephraim against Ma-
 nasseh, but both against Judah ; Isa. 9. 21. one
 sect against another, prophane against zealous,
 and zealous against prophane ; Edomites against
 the Ishmaelites, and Ishmaelites against the Edo-
 mites, but both against Israel ; all against you that
 are Saints indeed : and that not for injury done
 by you, but because of his name that is in and up-
 on you : because of the holy unction, and because
 of the sincerity of your profession: some because
 ye will not do as they in all excessse of riot ; some
 because ye condemn their works of Religion and
 evidences for heaven, and tell them they must
 not inherit upon those terms with you ;
 1 Pet. 4. 4. Gal. 4. 2. some because their works
 are evil, and yours good, and you reprove
 their evil by your good. 1 John 3. 12. John 7. 7.
 All that will live godly in Christ must suffer
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persecution. 2 Tim. 3. 12. yea the wise and zealous, potent and chief Commanders will set against you : yea under pretence of the law and Temple even out of misguided zeal for God they will brand you , and speak all manner of evil against you , for his names sake that is beleaved in and confessed by you : for your good-will they will reward you evil, and hatred for your love ; while you seek to save them they will seek to destroy you, and roote you out of the land of the living : the *Herodians* that seek to establish their greatness, and usurpe the power of the Kingdom of *Israel* to themselves, will seek to slay you : the *Scribes* and *Pharisees* that arrogate to themselves the chaire of *Moses* and to be the only Rabbies in Religion, and pillars of the Church, will seek to crucifie you ; they that deny your Lord and master, wil go about to undermine and pervert you : many will fight against your Liberties and outward welfare becaule of your faith ; many against your faith it self, seeking to poison you there by corrupting you from the simplicity of the truth beleaved by you. So that you are in no small danger in your journey toward *Sion* to be beaten off before you there appear in its glory : especially seeing also you have an enemy within you strong and subtle , and that so much the more dangerous because so near you and as it were a part of you : *mortifie your Members that are on the earth. Col. 3 5.* They are as the

very

very members of your body : lust in your hearts, the flesh with its wisdom, will, affections, appetites, these will be often soliciting you to close with present earthly objects, and neglect the better things to which God hath called you : many strong men have fallen by her, and many though not quite deprived, yet have been so maimed by her counsels that they have gone halting to their inheritance ever after : this kept back many of the old Church in the wilderness from the earthly Canaan ; this keeps back many of the Church in the wilderness now from the everlasting Kingdom ; this is an enemy within ready to open the gates of the soul to any that shall conspire against it from without, and it mindes nothing else but to betray the Saints to them ; its life is in the world and in self, and its as death to it that the soul be pulled from the world, and from it self : therefore it loves and prompts the soul to go back to the flesh-pots and provisions of the world, or to confidence in its self. If the world and its authority frown and threaten, it bids yeeld and by no means hold up arms against so potent an adversary : whispering in our bosoms, *master save thy self, let not these sad things befall thee* : it suggests weakness in us, power in it, the harshness of persecution, the inability of the flesh to indure under them, not at all regarding God or favouring the things of him : If the world smile, it counsels by all means to listen

to it, and embrace friendship with it ; and this proves no small disadvantage to the Saints in their spiritual travel, that they have such a clog to retard them, such a spy to betray them, such a bosom-Traytor to conspire with the world against them : *O ye that love the Lord, hate this flesh, Psal. 97. 10. Shake it off, and all its subtle inticements : Abstain from fleshly lusts (after profits, honors, pleasures, promotions, &c.) which war against the soul. 1 Pet. 2. 11. He that sows to the flesh, shall of it reap corruption, but he that sows to the Spirit, shall of the Spirit reap life everlasting, Gal. 6. 7, 8.*

But yet neither is here all you have to war against ; there are other enemies still of another nature, that in, and with these improve all their subtilty and skill (of which they have no want) with all their force and power to supplant you. *For we fight not only with flesh and blood, but also with principalities and powers, against the Rulers of the darkness of this world, and against Spiritual Wickednesses in heavenly things. Eph 6. 12.* There are invisible essences which are more subtle and forcible then those that are visible ; such as are Angels and Spirits, which by how much they are the purer in essence then any bodily beings, by so much the more forcible are they and able to penetrate, having not that earthly grossness in them that dulls and abates the force of other creatures ; besides that they not being the ob-

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jects of sense, are the less feared or discerned, and can the more easily mingle themselves with, or insinuate themselves into our spirits, which are somewhat of like nature with them; that such essences were created by Christ, is affirmed in Col. 1. 16. *Things visible and invisible, &c.* and that some of these leaving their first habitation, or principality fell from God, and are reserved in chains of darkness unto the Judgement of the great Day (which they also tremble at the thoughts of) is affirmed by the Apostle Jude 6. Nor need I go about to prove to you, that there are such; for I speak to you that are Saints, and therefore I hope not easily gulled into the error of the Sadduces, to deny that there are Angels or Spirits, or any thing that cannot be seen or discerned with bodily senses: you cannot be Saints if ye believe no more then your senses perceive; for then neither can ye believe that there is a God, forasmuch as with mortal eyes you cannot see him, and Saints they are not that believe not in him; much less that believe him not to be because they cannot see him. The Scriptures everywhere plentifully testify to this, that there are both Angels and Spirits, good and evil; and such as I speak to, are born of that Word of Faith that is held forth in the Scriptures; else have they nothing to do to conceive that they have any interest in the glorious priviledges there spoken of: I shall leave others

to believe what there is said, or to take the course till they experiment the truth thereof in their own smart. There is an evil spirit I find (whereof the Saints have experience) with many emissaries or Angels (unclean and evil spirits too) that worketh in the children of disobedience, bewitching the minds of men with false illusions, and stirring up that corruption that is in them to their own and others perdition. He blows and stirs men up to opposition against God, and his Truth, and kindleth up anger and wrath against the Saints because of the truth deceiving the world, and suggesting to them that the Saints are an evil people, not fit to be permitted amongst men, suiting himself to men several dispositions, ways, and principles. To the prophane and men bent upon their lusts and pleasures, he insinuates that the Truth of God and the Saints that profess it are opposite to them, and seek to cross them of their enterprises, and therefore that it cannot go well with them while they are permitted. To those that are potent and powerful in the world, he suggests that these people are refractory to them, and under pretence of worshipping God and Christ, deny subjection to them, and therefore not to be tolerated. To them that are worldly wise, he presenteth their way as foolish, and therefore to be despised. To them that are falsely and ignorantly zealous, he representeth the

as Sectaries, and perillous to their way of Religion; and so fitting his suggestions to their several tempers, stirreth them all up to war against them. Sometimes also he worketh in some of more seeming ingenuous tempers, to flatter and incite them with worldly proffers from their way of Piety and Religion: Yea, he can insinuate into the Saints themselves, and suggest such things to their hearts as tend to supplant them, and set one to play the adversary to another, either by flattering speeches to perswade one another to turn aside from the way of Christ, to avoide the Cross and persecution; or else by raising up emulations, divisions, or the like, to weaken them. He *Proteus* like, can transform himself into any shape, and put into the world, and into the flesh an addition of his own power and policy to make them more dangerous enemies unto the Saints to harm them. The Beast, the worldly power setting it self in the House of God: and the false Prophet, the pretended spiritual, but really corrupt power, worldlified into a way of secular pride and pomp, are both strengthened by him, the great red Dragon to persecute the woman clothed with the Sun, and the Off-spring that she brings forth in the earth; and happy is he that is not overcome by one wile or other of him.

Great need deer fellow-Travellers to look about us, and to take to our selves Armor of Proof, and to stand upon our Watch, that none of these

potent enemies do circumvent us, and turn back from the possession of the eternal inheritance; to prevent which, before I come to shew you the way to escape their force, I shall say little about the Temptations that God orders his people by them, chiefly some of the most dangerous of them.

CHAP. III.

Of Temptations.

SECT. I.

That God suffereth his Saints to be tempted, and why.



Our estate being such as I have described, you may see that you have ground to expect temptations, and cause neither to be secure considering your imperfections, nor yet diffident considering what perfection you have in Christ Jesus: Your ground to expect them may be further seen in this, that God pleases to order them to his people, permitting them to be tempted of Satan, who of his own nature is most ready thereto, as may be seen in the head of the Saints even the Lord Christ Jesus. We read that

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when He was Baptized, and the heavens opened upon him, and God had declared him to be his well-beloved Son, and the Spirit was poured out upon him, designing him to be the Minister and servant of God to the world in the revelation of the knowledge of God to them, *Matth.*

4. I. though God had testified his wellpleasedness in him, yet even him Satan set upon, and thrust sorely at, that he might try his strength; and God also by his Spirit led him into this way into the Wilderness to be tempted of Satan, sure to let us see what we are to expect and look for; *viz*, a portion too in temptation, as of old he led his *Israel* also into the Wilderness, and suffered a day of temptation to fall upon them before he led them into *Canaan*. And that's Gods trying men in this way, that he leads them into such occasions, and into such a way as wherefrom Satan take advantages to tempt them. And though Satan do herein evilly, like himself: yet God doth it for good, as to the *Israelites* of old, because (as there, so here) much mixt people comes out of *Egypt* with the Saints: Many come out of the worldly Societies and Fellowships, wayes and professions, upon the heare-say of the Gospel, and through the light & truth that they see therein, who yet are not so principled as the Saints; not of their spirit and disposition, though amongst them, drawn by the hope of the inheritance, but not so moulded into holy confidence,

and that those might be made manifest, and either healed or turned quite out ; therefore God doth order temptations to them ; and then many such depart from amongst the Saints, because they were not of them, of the same spirit and inward principle with them ; yea, they depart that they might be manifest that they were not of them : Yea some of understanding may fall too, to try the rest, and to purge them ; yea of the Princes of the Congregation and renowned of the Assembly some are sometimes perverted, not having had the Word mixed in their hearts with Faith, nor living upon the Word, but upon sensible feelings and experiments, as many such the Rebels of the *Israelites* had had. Such are in likelihood then to be discovered, that they being purged out by some way or other, they that live by Faith, and are sound in the Word, might be approved the more, and the less by such endangered.

Besides, That all is not gold that glisters in the Saints, even they whose hearts are right and bottomed on the Word, have flesh mixing it self with Spirit, and polluting the things of their spirits, even their faith, hope, confidence, love, &c. all in which that proceeds from, and is generated by the flesh, is but flesh ; all that that springeth not from the Word and Spirit, and is not of the infusion and operation of the Spirit, is but flesh ; and amongst a great heap of Oat

there

there is many times much dross; in a great deal of joy, and peace, and faith appearing there is much flesh : Now God orders temptations to his, that the fire thereof might purifie them, that that which is flesh might be purged out, and that that is good and spiritual might be the more approved, and shine the brighter, be made the more solid and compacted, and better able to endure after-encounters : Yea, herein also he gives them the larger experiences of his power and faithfulness, and makes them instruments of his greater glory, and fitter for the receipt of their inheritance. Thence that of *James Chap. I. Vers. 2, 3. My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience; and let patience have its perfect work, that ye may be entire, and wanting in no good thing. And that in 1 Pet. I. 7, 8. That the trial of your faith much more pretious then that of gold, may be found to praise, honor, and glory at the appearance of Christ Jesus.* Let us not therefore beloved think strange of any fiery tryal (whether of fiery persecutions from men, or of fiery darts of temptations from Satan) that comes to try us, as if some strange thing had hapned to us, *1 Pet. 4. 12.* Its Gods way with all his pretious mettals, with all his Saints; he brings them not into his Treasury before he have tried them, and purified them; he gathers not his Corn

into his Granary till he hath fanned it. Indeed the proper Son of God, Christ Jesus, had no dross in him, but he was tryed and tempted for our encouragement, while we know that we have a merciful high Priest for us that hath broken the power of the adversary in his personal incounters, and was in all things tempted as we, (except that he had no sin) and so is meet to succour us in our temptations for him, and to give us victory over them. *Heb. 2. 17, 18. and 4. 15. 16.* Yea, he was tempted, that it might be manifest that there was no dross in him, and that he might shew us the way of overcoming: but if He was tempted that needed not any trial or purgation as pertaining to himself; and if all the Saints have used to pass through temptation, and God hath good ends in it; sure then it behoves us to be circumspect, and expect it, prepare and arm our selves against it, *watching and praying that we not fall into it. Matt. 26. 41.* The rather considering what an adversary we have to incounter with; Satan that is full of diligence and malicious vigilancy to harm us, of whom and whose subtilty, and wily industry, I shall say a little to you.

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Of Satan and his subtilty.

Satan is the more perilous adversary to us because of his extream subtilty, force and vigilancy ; the two former from the nobleness of his first created being, which by how much the more high & spirituall it was, by so much the wickedder it is become being fallen: for wickedness is never so dangerous as when it meets with power and knowledge to improve it : his vigilancy to harm us proceeds from his degeneration and inward wickedness and hatred against God and us. His subtilty is noted in his name of Serpent, and by those phrases that tell us of his wiles and methods, as his malice in that he is called the old red Dragon, full of wrathfull poyson ; his strength by the name of Lion ; and his diligence to improve all these against us in that he is said to go about like a roaring Lyon: as if he should say, like as a Lyon hungry and roaring after his prey useth all diligence to catch it : so this grand adversary of the Saints goes about compassing the earth and prying into all occasions, dispositions, and wayes, for opportunities to do them mischief. He seekes and he walkes about seeking whom he may devour, making it his business, and trying all one by one as it were : sifting men as wheat is sifted in a seive ; if he cannot catch this man, he will try another, and if not this way, then

then another : there is his eager and violent diligence in this his mischievous way ; and of his subtilty to try all wayes and conclusions, and to winde us in, and ensnare us, there is no room to doubt seeing (as we said before) he is a Spirit, and so hath the more insight into us : bodies can discern but bodies with their animal senses ; but Spirits, especially when not impeded with bodies, can pierce deeper , and see something far into dispositions and Spirits. Men of a subtile Spirit can discern much into others tempers and dispositions; how much more Satan that is a Spirit and can come nearer to our Spirits ; he can discern very much of mens dispositions, and suit his temptations unto them. He is an Artist in his way, and can lay a long train of temptations so deeply and politickly, that none can espy him scarcely. If he see men not wholly taken off of the world , but that the flesh with its affections and appetites after carnall objects are somewhat stirring in them, he can find out wayes enough to enslave them if God permit him ; yea, and so he catcheth many in his snares, inveigling them to give themselves to seek after the promotions, ease, liberty, applause, and pleasures of the world : and so by degrees he deads them to, or withdraws them from the mark of the price of the high calling of God ; and he can tell how to put on notable visions and pretences, as of necessity, betterness, and more fitness to serve and glorifie

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 vent men, so as they suspect little harm in what
 he leads their Spirits out to, till they see them-
 selves in the snare and ready to be devoured by
 him; yea perhaps he so lulls them asleep, that
 they scarce see or feel it then; under pretence of
 doing more good he inveigles many mens minds
 to love and seek after more goods; and under
 pretence of crediting the Gospel he leads many
 to seek to credit themselves in the world and ad-
 vance their own honor, and set their hearts upon
 earthly dignities and preferments; yea, and
 sometimes under pretence of spirituall union and
 better helpfulness, he provokes some men to lust
 and wantonness: oh the subtilty of this wicked
 one! But yet in these things, though somewhat
 sublimated, he appears but as a Ruler of the
 darkness of this world, and as the God thereof
 seeking to glorifie it, and snare the Saints by it,
 which also too usually he doth. But he is yet
 more admirably subtle in transforming himself
 into another guise; coming full fraught with
 spirituall wickednesses in heavenly things. He
 as a subtle Spirit can insinuate pollutions into
 our Spirits in the things of heaven, and where
 he sees souls taken with such things, can meet
 them in a disguise in the things they are taken
 with, changing his shape, and clothing himself
 with an appearance of light, and present himself

as a messenger, bringer, or Angel of light, and in this way even at this time also, my Brethren he is most busie, and doth most hurt unto the Churches and Saints of God; when Satan comes to divert Saints from spirituall things, he is somewhat more discernable (though so sleightfull a juggler is he, that even there oftentimes he gets beyond them) but when he comes and wraps himself in these things, and pretends to help them forward in them, then he gets the easier attention and entertainment. Here then that counsell of the Apostle *John* is needfull to be taken by us. *Beloved, beleeve not every Spirit, but try the Spirits whether they are of God.* 1 *Joh.* 4. 1. Minde this that Sathan is a Spirit, and can be a lying Spirit in the mouth of false prophets, yea hath many Spirits as his Angels to send out and do mischief; and he can flie up and aspire to heavenly things, to be a Teacher and revealer pretendedly of them also: so that here the path of the Saints is made very intricate; and they have great need of the Spirit of wisdom and understanding to discern their way, that they be not cheated.

Sect. 3.

Some observations upon Sathans tempting Christ. Mat. 4.

LEt us view the members by the head, and see what Satan will do to the Saints in this matter

matter by his setting upon Christ the Lord of the Saints. *Mat. 4.*

1. When he saw him an hungry and were there was no bread, he tempts him to impatency of it, and to an unusual way to put an end to his hunger by turning stones into bread, as if God that led him to a condition wherein he denied him the ordinary means of refreshing, was not able to (or would not) preserve him by his word without those means : or as if he could not be content as well to live upon Gods word without the means when not afforded, as upon the means extraordinarily procured. And surely Satan is often busie with the Saints to make them impatient in their wilderness of waiting upon God, and carries many inordinately after those and those means where they cannot in an ordinary way enjoy them, as if their life consisted in them, and not chiefly in the word of God believed by them, and united to them ; many a Saint he draweth down to a discontentedness for want of visible means in outward things ; or because he enjoys not such an ordinance or means in the time while he is the wilderness, as he thirsts or hungers for, but God in his providentiall way affordeth not : yea by that means sometimes he stirs them up to many irregularities and combustions : yea and often when they have, though irregularly gotten what their souls thirsted for, by assuming power as the Sons of God to make
what

what they have not, they take up their rest too much in such enjoyments, as if they lived by them and not by the word of God that proceedeth from him. But yet behold a more subtle temptation, in which is discovered more spirituall wickedness. For Christ no sooner had resisted that temptation, being stedfast in faith and in the word of God as having it written in his heart; but then,

2. He sets upon him in another way; in which he playes the Angel of light indeed, and fights against him with his own weapons: tempts him to confidence in God, and brings the promises to him (which he knew must needs appertain to him, he being the Son of God) to animate him to step out of the way of God. He takes him and carries him upon the top of an high pinack of the Temple, and bids him thence to cast down himself, for he being the Son of God, nothing could harm him, and it is written that God had given his Angels charge over him to keep him, and to bear him up by their power that he should not dash his foot against a stone. Oh subtle temptation? whom would not this deceive, but him that holds fast the word, and hath it dwelling in him in all wisdom teaching and admonishing him? how many souls lifted up on high have been precipitated with this suggestion? When the Devil turns a preacher and presents Gods promises to further his inticements, whom will

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not his subtilty overthrow from Gods Temple ? this is a temptation fitted to persons that minde spirituall things ; persons that look for promises to be given in to them may be easily thus snared. How many when they have met in some measure with a baptism unto Christ , and some spirituall communication from Christ , in which they have tasted of his heavenly gift, and the power of the world to come , and have rejoyced and made their boast of him, and looked upon themselves as called by him, and made sons in him, and have thought the promises belonged to them ; yet by such a temptation to confidence with the promises set before them, have been perverted from the right way to salvation ? a temptation taking with high minded persons, filling them with a careless fearlesnes of their condition : how many doth Satan teach to reason after this manner ? am not I acquainted with the goodness of God ? have not I met with such light and knowledge of God ? am not I a child of God ? did not God at such a time and in such a way make me feel and taste of such heavenly vertue, eat his spirituall Manna , drink his comforts , taste of the heavenly gift ? are not all the promises of God my portion there ? can I ever fall away or misse of my portion ? what if I neglect such ordinances and assemblings of ourselves together ? I am above them all : and my not waiting on God in them can do me no harm

at all: all his promises for keeping, guiding, preservation and everlasting glory are mine, and am sure to attain them. He hath promised to give his Angels charge over me, and they shall keep me that I get no harm; therefore I will not be tyed up any longer to such and such means to use them though God afford them; let others cry I am of *Paul*, and I am of *Apollo*, I will neither regard one nor the other, I will only immediately betake my self to Christ: Scriptures, exhortations, prayer, ordinances &c. are fit for novices and such as have not so great attainments as I have, I have no need of them nor of any Brethren in such ways. I will hear whom I please; let them be what they will and say what they will, they cannot harm me for lo I am a child of God, and God is engaged to preserve me: thus this subtile serpent buzzed into the members (as well as he did into the head) hurtfull conceptions, which many drink down the more fearlessly because they seem to be the workings of faith and confidence in them and think fear too low a thing for them; notwithstanding what the Holy Ghost hath said, *that the wise man feareth and departeth from evil, but the fool is confident and rageth: Prov. 14. 16.* [*passeth on:*] those that think themselves to stand and to be of the stronger part, and to have reached to high attainments, are oftentimes here snared. And whats the issue of these, but neglecting

lecting, yea contemning Gods appointed way of preservation ; some venture upon evil Companies, and fall into horrid wickedness and scandalous courses ; some sleight the Scriptures, despise their brethren, follow their fancies ; for having turned the back upon Gods way, Satan as an Angel of Light meets with them, and perswades them he is the Angel of God sent to bear them up from falling ; and having gotten the credit of a good Teacher, leads many of them to think the Gospel of Christ an empty low Doctrine, Christ a fleshly Christ, the Doctrine of the Resurrection, and of his personal appearance meer de-
 ceits, yea & rushes them into all the height and strength of delusion ; that whereas *they received not the love of the truth that they might be saved, they might be overwhelmed in unrighteous delusions till they be damned ; 2 Thes. 2. 10. 11.* being cheated with tempting God in stead of trusting him, and separating the Promises of God from the way of God, being herein also strengthened through some mistakes of some men that preach the absoluteness of Gods Covenant, and the infallibility of salvation, and mind not rightly to whom such doctrines appertain, viz. to those that with honest hearts believe and have the Word of God so mixed with faith in them, that they are thereby kept from such presumption, in an awful fear of trusting themselves, or depart-

ing from Gods way : thence also the subtile devil lef out that word, *in all thy wayes*, the way that he suggested being none of the wayes that God prescribed to him.

Saints, whoever you are, take heed of this deceit; separate not Gods Promises from his wayes and prescriptions. The *Jews* had a promise of entring into *Canaan*, but they understood not Gods Language, but erred in their hearts, and therefore they not walking in his way of faith they entred not into his rest : Believe not every spirit, no though it come with pretence of Scripture, and lead to confidence and bold feelingness, and to a certain floating joy, as assurance of your happiness; if it lead to neglect Gods wayes, and draw from his Commandments know there is something of Satan in it; though the thing held forth may happily be true, yet then there is, as so used, a perverting Truth to a wrong end. Marke that of *David*, *Psal. 37. 34* *Wait on the Lord and keep his way, and he shall exalt thee to inherit the Land*; Separate not thou two; *in the way of the Lord, is strength, and in his fear is sure confidence* : but though God should say unto thee, thou shalt surely live; yet if thou beest drawn to trust in thine own righteousness and commit iniquity, all thy righteousness shall not be remembred, but in the iniquity that thou committest thou shalt die, for the mouth of the

Lord

Lord hath spoken it. *Ezeck 33. 13.* He only is in a sure standing that hath the Word of God so abiding in him that it keeps him from presuming to depart from him.

Take heed of Satan in this temptation: As the common people use to say, He may alwayes be discerned when he appears in a humane shape by his cloven foot; so its true in this matter, in the foot, the issue and tendency of his temptation he may ever be discerned, if thou hast the Word and Spirit of Wisdom to guide thee in it; he ever comes to divide from God; even while he tempts to lean upon him, his temptation tends to separation from him; to leave his way, and yet expect his Promise made to those that walk in his way; so he prevailed with the ancient Jews, *Mica 3. 10. 11.* *When they built up Sion with blood, and Jerusalem with iniquity, yet they would lean upon the Lord, and say, Is not the Lord amongst us? no evil can come upon us.* Take heed yet again I say of this spiritual wickedness in heavenly things. If a Spirit should come with a great deal of light and force, & whisper to thee that thou must cease from man; and in this perswade thee (not only not to build thy faith upon the parts, wisdom, holiness of this or that, or any man, but also) not to attend to the Gospel ministred by men, because they that minister it are men, but neglecting such Ministration to waite only upon

Christ immediatly ; or to put no difference be-
 tween men preaching the Truth or Error ; much
 more to take thee off thy confidence from the
 man Christ, who is appointed to be the hiding
 place for men, know its a delusion, the Word of
 God in the mouth of Satan, because in these ends
 and intimations its contrary to the Word of
 God ; for God hath both appointed the Man
 Christ Jesus to be our Mediator, and to be our
 way unto the Father ; and men also to be instru-
 ments of proclaiming his Truth, and as members
 of Christ, and partakers of his spiritual riches to
 help forward the growth of one another ; and
 so they are to be owned and acknowledged in
 love as helpers of our joy, though not as masters
 of our faith ; and God is to be attended upon in
 the ministration of their gifts : And so if the
 come to thee, *Ye need not that any teach you, but*
as that Unction teacheth you, with this intima-
 on in the foot of it, that ye need not any further
 exhortation or watching over by any brethren
 or you need no information out of the Scrip-
 tures, because that Unction ye have received
 shall teach you all things without those medium
 and so that come to divide you from Brethren
 and Fellowship in the Gospel and its Ordinances
 in which ye have met with him : Know its the
 the tempter, bidding thee throw thy self down
 headlong : for, God saith not, Ye need no minis-
 tration

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 on, tak

stration or instruction by any men because of the unction in you (for then it had been needless for the Apostle to have writ to them; he might as well have spared that pains in regard of them) but he says they needed not that any teach them but as that anointing taught them: that that suited not with it, but was besides it and new to it, another doctrine and light then that they had received from the beginning, not agreeing with that, such teaching they had no need of; in abiding in what they had received and been taught, they should be saved.

I have instanced these two places, that none might mistake them and abuse them, as I know some do; and to prevent your falling into the temptation of Satan when coming to any in such a way. Surely my friends, if you think whatever spirit comes unto your hearts, and hints in notions and doctrines, or conceptions, or brings any Scripture or Promise, its the Spirit of God, ye are much mistaken, and may quickly be led into a delusion, as many that attend to such motions and flashes of joy and light, and have not the Word of God abiding in them with understanding, usually are. I wish there be not too many of you that have had some gracious operations upon your hearts, and of you that account your selves Saints, and in a sure condition, taken in this snare of Satan; learn so to lean

on God as not to live upon means, and run on inordinately after them where God affords them not; nor yet to despise his wayes and means when afforded, presuming that God will keep you safe, and leave you right without them; believe in God, but do not tempt him. And where both of these are escaped, beware of the third; in which

3. He set upon Christ to worship him, that he might have the glory and dignity of the world given him; a strong and impetuous temptation and oftentimes taking where the other two are avoided, as they that are like the seed in Thorny ground go further then the other two grounds. A temptation to Coveteousness, Vain-glory and Ambition to be great amongst men; and this being suited to our sense and natural inclinations, taketh often with those that have attained to much, Satan knowing how to make all attainments contribute something to pride and high mindedness, which the more its fed, the more setteth open the soul to entertain such advantages as suit therewith: Against this the Apostle John, writing to children, young men and brethren, opposes this advice and counsel; *Love not the world, nor the things of this world; for the love of the world and of the Father stand not together* 1 Job. 2. 16, 17. But because this is not so subtle (though oftentimes more catching then the former)

mer from its pleasingness to flesh) as also be-
cause I toucht upon it before in the preceding
Chapter, I shall not inlarge so much upon it;
this being not faine into so much for want of dis-
cerning as by love of carnal worldly injoyment
of earthy satisfaction or excellency, and so needs
not so many words to discover it, as to per-
swade men not to listen to, but avoid it.

Sect. 4.

*Of the main drift of Satan in all his
Temptations.*

THe subtilty and sedulity of Satan may appear by what is said, as also some of his wiles and methods : but now what is his drift and design in tempting, would be a little further considered ; its far otherwise then the mind and end of God in suffering him to tempt ; God aims at the triall and purging of us, and so at our benefit ; but Satan at nothing less then to devour us by alienating our souls from God, in the knowledge and enjoyment of whom consist our happiness. And because he knows that God is not to be known and enjoyed but only in, and through Christ (even that Jesus of Nazareth who was made of the seed of *David* according to the flesh, though the Lord of *David*, as being the Son of God according to the Spirit) because he is the only maker up of the breach between God and man, the only propitiation for our sins, by, and in the vertue of his Death and sacrifice, the onely Mediator of God and man, the onely way unto the Father ; by whom as he

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hath offered up himself through the eternal Spirit a spotless Sacrifice, we may have access unto, and acceptance with him, the onely bread of Life that God hath given us from heaven to feed upon ; the great Witness and Evidence of Gods Love and Goodness to us ; the expresse Character, and lively Image of his Person ; in a word, the only Saviour appointed of God to us, in the vertues of his once offered Sacrifice, able not only to justifie us at the first, but also perfectly to save us ; therefore he makes it his main business in order to the alienating men from God, and depriving them of eternal happiness, to turn, or keep men out from believing on him ; even as the Serpent beguiled *Eve*, so doth this wicked one indeavour to beguil souls now, corrupting their minds or thoughts (τα νοήματα) from the simplicity that is in him, from their single looking to God in and through him. Now how did the Serpent beguil *Eve*, but by persuading her that their living by faith in the Word of God, and in observance of the way of God, was a blind low kind of living ; but would she be ruled by him, and listen to his counsel, they should attain to a much better condition, live a life of Knowledge like to God, and not in such a subjection to, and dependance on God ; even so (as the Apostle intimates, 2 Cor. II. 2, 3.) Satan now seeks to deceive, by insinuating into
mens

mens thoughts, that the Death, Sacrifice, and Mediation of Christ are but low, simple things, fit only for Novices, and new beginners to live upon, and the living by faith in him, and in submission to his Doctrine and Ordinances, a poor despicable way of living that keeps men in blindness, and subjects them to many exercises and temptations, from which would they listen to his counsels, he would soon free them, and bring them to a more godlike condition.

Thus withdraws he mens souls from Christ, and leads them, either wholly to sleight and trample upon him, to loath the feeding constantly upon him, as if he was (as the murmuring *Israelites* said of their Manna) but a light bread, and to account the blood of the Covenant but a common poor thing, and so to itch and covet after some more sensual satisfaction, or else to joyn something else with him as the matter of their souls feeding and bottome of their confidence towards God, and way of approaching to him, as if there was not the fulness of God in him; or as if he was not compleat, nor had done so much in and by his one once offered Sacrifice, as that in and with the vertues of it he is perfectly furnished for leading up his sanctified ones unto perfection; but that however he and the Doctrine of him are meet to bring in souls to God at the first: yet after men are once brought

and brought in, they must look after some other
 more excellent thing, (even as the *Israelites*
 lusted in the Wilderness for flesh) to bring them
 to perfection. Thence the spirit of Anti-
 Christ (which is the very spirit and inspiration
 of Satan) is Characterized and described by his
 denying Jesus to be the Christ, 1 *Joh.* 2. 22. and
 4. 3. makeing but a Type or Figure or Fancy
 of him, or not by [confessing him come in the
 flesh ; that is, he magnifieth not, or commend-
 eth not to men, but as much as in him lieth sup-
 presseth, sligheteth, speaks overly, and makes no-
 thing of the Abasement, Humiliation, Death,
 Sufferings, and Sacrifice of the Lord Jesus, and
 so the whole business of his coming in the flesh,
 either more directly and openly, or else more
 closely and by consequence ; whereas God and
 his Spirit takes the things of Christ, and shews
 them to men, leading them there to have their
 constant and continual feeding, incouragement
 to Hope, and matter of Consolation.

And indeed did not Satan some way or other
 prevail with men, either to keep them from
 Christ, or to withdraw them when they have
 begun to look towards him, he should nothing
 avail in all his attempts against them, seeing life
 is so intailed upon him, and put into, him that he
 cannot miss it possibly that misses not of him.
 But alas his design is accomplished in too many
 men,

men, though all are not in the same way deceived by him. Some he so hoodwinks, and keeps in darkness, that they not seeing Christ the Righteousness of God freely given to them, go about to establish to themselves a righteousness of their own, and submit not to him, trust not in his Grace but in their own works, thinking that for the goodness thereof, or as it were thereby Christ will save them.

Others he perswads to rest in a Notion and profession of the truths of Christ, though they discern not, nor imbrace not Christ himself, and his Sacrifice in their hearts, nor the love of God commended therein to them.

Others he more subtly snares with a conceit of faith, the rise and spring whereof is not Jesus Christ and his Sacrifice, and the love of God therein manifested to them, while sinners & ungodly, and nothing better then others, but some disposition, frame, work, or some Word or Promise applied to them by their own reasonings, or brought to their minds, in which yet the Lord Jesus was not discovered to, or set before them.

But yet more subtly and speciously he plays the Serpent indeed, when by pretending to bring them to a better condition then what they have by the faith of *Jesus*, he secretly undermines them, and draws them from him; of
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which I desire we may especially beware,* because he often comes with great artifice and cunning. He can suck poyson out of Hony, and usher in some way of darkness with words of light, as we have already seen, wrest some Scripture saying to turn the eye and heart from *Iesus* whom they all speak on.

He will come and tell men that the Death and Resurrection of Christ, and so his Sacrifice and Mediation are things without men; and what good will they do to the soul if lived and fed on? Men must have Christ in them the hope of glory; and so doth some times subtly draw men from what he propounds from the Scripture to them. For that Christ must be in men the hope of glory, is a very pretious truth, the thing that above all other I would prefer thee to, and wish thee to take heed of being beguiled of; but Satan means not so; less when he brings that saying: For whereas Christ is indeed in the Believer (that is in his heart, knowledge, confidence, consideration, affection, &c. (for after that manner objects are said to be in the hearts of men) as he was made flesh* and offered up himself in Sacrifice for us, and is in the vertues thereof at the right hand of God mediating in our behalf, and authorized to save us, &c.) the

* See the truth of this in *Rom.* 8. 32, 33, 34. and *1 Pet.* 1. 3.
hope

hope (not the present possession or enjoyment
 of glory, as this view, consideration, knowledge
 and judgement of him is spirituous & powerful
 beget and nourish in the soul a lively hope and
 expectation of the glory possessed by him for ever
 and in him set before us : Satan in his temptations
 sometimes takes hold of that, and such like
 sayings to another purpose, for making use of
 mens unlearnedness or want of stability in the
 Apostles Doctrine ; he uncloths Christ of
 those considerations of his Death and Sacrifice
 &c. yea, makes it his business to withdraw the
 soul from him as such a one ; and so indeed from
 the true Christ to look for another thing, a higher
 frame, power, or operation in them, not of Christ
 as crucified for them, and fed on by them
 though as so considered, and fed on, he is in the
 Believer the hope of glory, according to the
 Apostles aim and intention, as is said before, and
 not as divested and unclothed of that consideration ;
 Nay, which is worse, Satan sometimes
 prevails so far with men, that having stolen the
 true form of Christ from men, and having per-
 swaded them to let go him and their confidence
 in him as a fleshly Christ, and fleshly confidence
 which they must sacrifice, as once *Abraham* did
 his *Isaac* (though not with his success, for they
 scarce ever receive him again they part so fully
 from him) and perswading them that Christ is
 nothing

nothing but a certain force, power, light or operation in the heart ; he himself cloths himself with the Name of Christ, transforms himself into an Angel of light, and insinuates himself with all the strength and efficacie of delusion into their hearts as the true Christ, and his strong deceits and operations as the very inspirations and operations of God and *Christ* of far more excellency then what the Gospel holds forth as recorded in the Scriptures, and so leads them on headlong to their ruine ; for then no marvel if they run into strange and monstrous conceptions and practises; deny the Scriptures, make themselves God or a part of him ; say they have no sin in them ; that there is no such thing as sin, or devil, or heaven, or hell, at least more then is now in men ; cast off all religious exercises, and live like Heathens, perswading others to the same things also with them : If Satan once have got such credit with men, as to be intertained for their Teacher in stead of *Christ* & his Spirit, into what principles or practises may not he lead them ? though it stand not with his policy to lead all that entertain him into such gross ways, but to act some, as if they were Angels or Messengers of Christ, that so others might be the better drawn away after them, and so they be but withdrawn from Christ ; so he and his Death and Mediation be but as a dead thing to them, he greatly cares not how speciously

speciously they walk and talk, they are the fittest instruments for him. I would to God there were not too many, yea and Teachers of others too to whom he hath made Christ come in the flesh as worth nothing, to whom a piece of *Plato's* Philosophy, or some dream of their own is more worth and use then the Apostles Doctrine.

Sect.

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SECT. 5.

Of the Messengers of Satan.

NOW though I have hitherto spoken of Satan and his subtilty, yet think not that I conceive that he alwayes cometh alone, or in his own person immediatly to tempt; but know this, that as Gods Spirit hath built himself an House in man, even his people, Christ and his members, by whom he speaks and works to the drawing in others to God, and edifying themselves in whom he dwels, imploying them to be his mouth in the opening of his counsel and truths to those purposes: So also Satan insinuating himself into men, hath his dwelling in them, and becomes a lying evil spirit in them that he prevails over, and makes use of them to be his mouth to deceive one another, and to draw in others into unity with them making them his messengers; and these imitate him in transforming themselves into Ministers of righteousness, 2 Cor. 11. 13. 15. These are the Dragons Tail with which he draws down the stars of heaven; having seduced these out of the way, he makes them instruments to seduce others after him; as having seduced *Eve*, he used her as an instrument to lead *Adam* also into the transgression: So some of the Spies of Ca-

naan bringing an evil report upon that good Land, caused many to mutiny : and so in *Numb.* 16. *Corah, Dathan, and Abiram*, men of renown, and famous in the Congregation, falling off from the Word of God, and rebelling against *Moses* and *Aaron* (the types of Jesus Christ the Son of God, the Prince and high Priest of the Congregation) occasioned many to rebel for company with them. Concerning such, its needfull (as the Apostle *Jude* saith) to warn you, and wish you to contend earnestly against them for the faith once delivered to the Saints ; for there are now (as was then foretold) false Teachers, ungodly men, forewritten to this judgment (to be for exercise unto the Saints of God) men that have departed from Christ, denying the Lord that bought them (even the only Lord God and our Saviour Jesus Christ) and turning his Grace into wantonness, who by their pernicious doctrines and practises draw many souls into perdition. And though there be others too that are fallen from the faith, and do great disservice to Christ in limiting the tenor of the Gospel, and putting in their Buts and Onelies, like the believers of the Sect of the Pharisees that would not have the Gospel preached but to Profelytes, and men of the Circumcision, that they had some grounds to think were of the Elect people : yet my purpose is now rather to warn you of that other sort of people, because you that are Saints in Christ

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Christ, and live upon his grace, are in more danger (as I conceive) of these then of those.

Of these I say that have forsaken the pathes of uprightness to walk in the wayes of darkness : men that have let go the Doctrine of the Prophets and Apostles to walk in their own speculations ; making the Apostles to have been devisers of Apologues and fables in which there was no truth or verity , but only a shadow and parable of another thing : people that indeed deny the Lord Jesus Christ : some, that there was never such a one ; others , that he was no more then a bare man , a patern , an example ; not the Saviour of the world indeed , but only a type and figure of the true Saviour , so evacuating him, and denying him to be their Lord, Ruler, and Commander, or Mediator between God and men, turning all into an Allegory or vain fancy ; undermining and subverting the faith of Christ ; as if he were but a fleshly Christ , and the faith in him though begotten by Gods Spirit, but a carnall faith , which must die and be crucified in us before we come indeed to that that saves us : and so they teach men to cast away their confidence in him , and trample upon him , and count his blood and sacrifice a common , carnall, fleshly thing (though it hath formerly sanctified them) and to say of him whom God hath sanctified and sent into the world , yea in whom it hath pleased him that all fulness should dwell , as the sons of *Belial*

sometimes of *Saul*, how can this man save us? crucifying the Son of God to themselves, & blotting out (as much as in them lieth) his remembrance from amongst men; putting in the place of him some frame or fancy that they conceive they have in themselves, and investing themselves or it with his name: these are indeed the Antichrists that deny directly that Jesus is the Christ; for, *who is a lyar but he that denies that Jesus is the Christ*; that say of themselves, I am Christ, we are the holy one of God; and Christ is nothing else with them but themselves and who ever are of their temper, in union (as they conceive) with God, deriding the man Jesus Christ the Lord and head of all, and so making the faith of Christ a very scorn and derision with all that beleve it: these are of those very persons in whom (while they slight the Scriptures) the Scriptures are verified: the mockers that should say in the last dayes, where is the promise of his coming; for what was, is, and there is no new thing under the Sun; all things continue in like state ever since the Fathers fell asleep; as He came then, so now, and so shall do; but no other coming is to be expected: yea these are of them that say the Resurrection *ἡ ἀνάστασις ἡμετέρα*, is now done, or is already past: they have it or expect to have in this life (even on this side their bodily Death) all they shall have, denying the Resurrection of the personal body of Christ the same that was crucified (such of them as confess there was such a man)

or at least, that it was taken up into heaven and glorified, or shall ever come again to be made manifest in glory with them that have beleevd on him and suffered for him : the resurrection of whose bodies is denied by them also. These are the Antitypes to those Rebels in the wilderness, that pleading that all the Lords people were holy, denied the superiority of *Moses* and *Aaron* : for these also being seduced from the head, and not holding it fast, plead that all that are of them are holy and anointed, and so the Christ, and deny superiority over them to the Lord Christ, and refuse to have him exalted above them: yea, though they have been baptized into him, both in the doctrine of him and otherwise, and have tasted of his Sweetness, yet they rebell against him, endeavouring to draw off others from the faith and knowledge of him, pretending it to be but a fleshly carnal thing. These indeed are the great destroyers of the faith : and though so evidently pointed at by the Apostles, that almost any that runs may read them to be the persons forespoken of by them, yet being strongly deluded they do not see it ; for how then should the Scripture be fulfilled ? these threaten the falling away that is to precede the great day of the Lord and of his glorious coming, and to make way for the revelation of the man of sin. One might think there is no need to decipher them, and warn you of them : but their coming being in all deceivableness of unrighteousness, and they

transformed into ministers of Christ and righteousness, & creeping in so subtilly as to deceive if possible the elect, there is great need to warn you of them, and to exhort you to contend for the faith against them, that it be not wholly subverted by means of them; for these indeed subvert and pull it up by the very root and foundation: promising men liberty and freedom from temptation, they become their greatest temptation, and lead them into bondage with themselves, who also are the servants of corruption: yea some there are that being yet further bewitched, think and say that God is all things, and all things God, and so themselves are at least a part of him; that sin is nothing but only a conceit or imagination, that, that is evil and to be avoided which indeed is not evil, all things being alike pleasing unto God. He the very being in all things that doth all things; the soul and will of man are nothing distinct from him, &c. Doctrine so destructive to the very being of Saints, that I hope none that are Saints indeed will endure to hear them: And but that I see those that have attained much & gone very far, yet shaken, inclined to, and perverted by such as maintain them, and so (at least) dangerously exposed to them, I should have judged it needless once to have mentioned them. Of these and of whatever else is contrary to sound doctrine, be ye warned that ye be not snared by them: knowing there were such foretold of, marvail not that such there are;

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are; but remember his admonition that hath said,
Go not ye after them. *Luke 15.27.* to which end
I shall further minde you of the way by which
they draw in souls to them, and what principles
lay open people to be deluded by them.

Sect. 6.

Of their way and subtilty in tempting.

THe Spirit of Error is in the Proverbs compared to a whorish foolish woman (as the Spirit of truth is compared to a wise woman, and called wisdom) and the way of those that are possessed with it and that walk out in it, is there set forth to the life. *Her lips drop like an hony comb* : they come with fair and enticing speeches to beguile simple souls. *She catches the simple man, and kisses him, and speaks pleasant language to him.* *Pro. 7.* They pretend much love and friendship to them they meet with, whom they finde in a staggering unsetled condition, through an itching ear straying towards them, and going neer the corner of her house : such as have some light and have met with some spiritual tastes and shines of goodness, and seek after spirituall things ; but yet have not attained to be settled and grounded in it : they meddle not so much with meer worldly carnall men because they favour not such temptations, nor yet will they much trouble themselves with such as they finde settled and able to descry their way and de-

cline it resolutely, but such as are in the twilight between both : that are double-minded and unstable in their ways, and are ready (as they find) to halt and stagger upon their onsets: these they come with kisses to, as desiring to be familiar with them and to help them to understand choicest mysteries: they tell them *stolen Waters are sweet and bread eaten in secret is pleasant* : in diverting from the right way in which they are walking and in which the Saints generally have walked, and relinishing or despising the things of Jesus Christ, the dainties in the house or Church builded by him, the consolations openly in the world held forth to men ; they shall meet with other more mysterious and secret things which have more sweetness and pleasantness in them: she tells of *her bed prepared and adorned with Tapestry, the sacrifices of peace offered, and her bed perfumed with most precious Spices* : they tell them what peace and joy they have in their way, what a pleasant resting place they have found, what precious operations they meet withall; that they have attained to a more full and perfect condition, and are better fitted to entertain them with their gifts and experiences then while they had their hope springing from the knowledge and belief of Christ Jesus as one that without them died, rose, and ascended to mediate in behalf of them; and while as thus known he was the hope of glory in them, that then they could not meet

with

with that peace and joy, and those satisfactions that now they meet with; that he was but a fleshly Christ and he is gone, but now they have a spiritual Christ always with them, yea that they are He; that they speak to them out of love and desire that they may solace themselves together with them in their liberty and rejoycing, & take their fill of love on the bed, or in the state and way that they have found rest in: in a word they do as Satan at the first in the Serpent to *Eve*; he came and told her of a higher and a better condition then what God made them in, ye shall be as Gods knowing good and evil; and as those deceivers in 2 *Pet.* 2.19. *They promise them liberty,* and greater glory: come say they, you think to have life in another, and that by the death, Resurrection and mediation of Christ without you, ye beleeving on him shall be saved; you trust in a person that was born of a woman, a man, &c. You think to live by faith in him, but alas, you live low and carnally; that was but a fleshly Christ that you think of, and lean on; he is dead long since (if such a one there ever was) and the faith of his disciples in him died with him (so some have not shamed to write) but we have Christ in the Spirit and mystery: you know him but after the flesh, we after the Spirit; yea, the Christ are we; for Christ is nothing else but God with us, that is, the divine nature in us; we are the humanity; and other body or humanity

nity we know or beleeeve not : you also look for
 your happines and glory hereafter , that Christ
 shall visibly come again and then ye shall inherite
 glory with him, your bodies being raised by him.
 But we have our glory here already ; we are al-
 ready risen and have heaven within us, and other
 we expect and waite not for : come, come, and
 let go that your fleshly knowledge of, and faith
 and hope in that Jesus Christ, the man that was
 born without you according to the letter, and
 you shall enter into the love with us and shall
 find all these things that ye there read of done
 within you : you are now exposed to tryals, and
 walk sometime sadly, and you are tyed to this
 and that ordinance, but we are past all those
 things and quite beyond them ; and we are come
 to inform you of this our perfect condition in
 which there is nothing that God reckoneth
 sin to us, nor are we in any bondage, but peace
 and liberty is all our portion. You are in hell, in
 darkness, but we in heaven, in light, into which
 we are come to draw you : these and such like
 are the hony-combs that drop from their lips, the
 flatteries with which they entice and lay in wait
 to deceive the yong and unstable ones, boasting
 of their own peace, liberty and high attainments
 of infallibility, and promises of the like better-
 ness to others that will follow them, with an
 undervaluing of others attainments and simpli-
 city of faith that they have in Christ Jesus till
 they

they corrupt them from it. And indeed whom would not such fair speeches catch and carry away? Who would not long to lick at such hony drops, and kisse the lips that are so delicious? who would not beleieve such fair flourishes, when they tell them also they are their experiences? especially when they that hear are unsetled and impatient to follow their Jesus through tryals, and wait upon him for his glorious happinesse: many strong men have fallen by her faith Wisdom, and few or none that turn in to her are able to get out again, but are so inwrapped in her snares, and find so much pleasantness in her deceits: have such strong fancies and delusions of joy, peace, liberty, heaven, happinesse here already (God giving them up thereto) with such a free run to serve the flesh too, that they follow on still as an ox to the slaughter, and as a fool to the stocks, till a dart strike through their liver; for though this strange womans guests are in the depths of hell, yet they are not sensible of it, they know it not, till Christ by the brightness of his coming and breath of his mouth shall awake them, and fill their souls with horror.

This is the way by which they beguile the simple and unstable souls; colouring over their words with here and there a snatch from the Scriptures (as Satan also did in his temptations, and confessed Christ for his own ends and purposes

poses) though in their hearts they slight the Scriptures in generall, picking out here and there a line, which they wrest and pervert to their own destruction : as they will alledge, that there is no new thing under the Sun , to prove that Christ shall never come otherwise then as he doth come daily, and was never otherwise, a childe and weak, but as he is at present : they will tell you that *Paul* saith, henceforth know we Christ no more after the flesh, to prove that the beleaving on Christ as he was made flesh, dyed, rose and ascended, &c. is but a fleshly faith and knowledge of him, and to justifie themselves for their not so beleaving : they will alledge, that Flesh and blood shall not inherit the Kingdom of God, to prove that Christs body was not taken up into heaven, that body which he bade his disciples handle, and see that he had flesh and bone in : and to prove that our bodies shall not rise again and be made glorious and immortall ; as also to the same purpose they alledge, that the body returns again to the dust, and the Spirit to God that gave it : they will bring that, Christ in you the hope of glory, not as the Apostle preacht it, but to prove that there is no being of Christ without and distinct from men, and that Christ is nothing else then some spirituall frame within, and many such like abuses of the Scripture they do make to perswade to the belief of their assertions such as

yet bear some reverence to the authority of Scripture; and indeed some of them in their Writings and discourses, begin with very taking considerations, and some true speeches, arguing that they have met with spiritual light, but have been led away from, or perverted in it through Satans subtilty; they will speak against a notional Faith, and against idle speculations of Christ without power, and urge that Christ must be in men, and they conformed to Christ, and partake of the holy Unction, &c. and all this way fair and good; but then with them, or at the close of them they usher in these perverted strains of slighting Scriptures, Ordinances, Faith in Christ crucified, &c. yet with such subtilty, that there needs a good measure of spiritual understanding, and good vigilancy to descry them: for by reason of those preceding Truths they begin withall, many are unaware caught and taken, yea, they would deceive if possible the very Elect.

Such is the way of the whorish woman, such her Panders, the messengers of Satan transforming themselves into Ministers of Righteousness, to pervert the Passengers towards Wisdoms House into their deceptions; but now, what is the danger of being snared by them, and of falling in to this temptation, is nextly to be spoken.

Sect. 7.

*Of the danger that attends mens falling
into this Temptation.*

THe danger that attends the being taken in these snares, or rather the end and issue of such men as are overcome thereby, is altogether inexpressible: but those expressions of it that the holy Ghost hath left us upon Record, are such as may well affright us from once listening thereto, and fill the hearts & spirits of with those innumerable horror that are guilty thereof. The reward or wages of sin in general is death, *Rom. 6. 23.* and the ruine of all that know not God, and that disobey the Gospel, is exceeding horrible, viz. *to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes. 1. 9.* to be debarred for ever from the enjoyment of the presence of God, *in which is fulness of joy, and where are rivers of pleasure for evermore. Psal. 16, 11.* and to be shut up in perpetual misery and darkness: but yet the expressions of their ruine and misery that run into these snares of Satan are such as evidently assign to them a first portion: the holy Ghost being very full and frequent in setting forth the nature and consequents of these kinde of sinning, with answerable aggravations of their punishments; for he tells us that these persons that run

into

into these snares, do not onely neglect a greater salvation then any formerly in the Law propounded, *Heb. 6. 2, 3.* but also they crucifie to themselves the Son of God afresh, and put him to an open shame, *Heb. 6. 5, 6.* He was once crucified for them, and bought them, and that he willingly condescended to out of his love to them; but now these crucifie him again to themselves, and put him to more grief, as it were by their wicked and wilful departings from him, and so in the most hainous sort ill requite and deny him; Nay, they are said to *trample him under foot, and count the pretious blood of the Covenant by which they were sanctified a common thing, and to do despite to the Spirit of Grace. Heb. 10. 29.* That blood that was the blood of God, pretious blood, not to be reckoned amongst corruptible things, as silver and gold, *Acts 20. 28. 1 Pet. I. 18, 19* that they account as prophane or common ordinary blood, nothing better then the blood and sufferings of an ordinary man; and whatever the Spirit speaks therethrough, they despihtfully and reproachfully blasphem, so great is their sin; and he tells us their punishment is like to equalize it, for they in so sinning put themselves besides the benefit of Christs sacrifice; *there remains no longer any sacrifice for them* that can make in their behalf any expiation. *Heb. 10. 26. thy have neither Father nor Son* to be their protection, or to afford any safety to them, *2 Joh 9.* Whatever they

they may dream of taking Satan for their glorious God and King, and his delusions for light and consolation; and however they may boast of God, yet God they have not; he is no way engaged by any Covenant or Promise now to them, they having trod Christ under foot, and wickedly departed from his blood, and from his Doctrine; *they bring upon themselves swift destruction.* 2 Pet. 2. 1. and the very blackness of darkness is reserved for them for ever. Jude 12. though now they talk of greater light, and Satan makes them as *Wandering Comets*, Jude 13. having no fixed abiding station in the Son of God, nor filled with the divine beams of his Light; yet they must go out in darkness, yea into the blackness of it, the most horrid darkness; the worst and deepest of misery must be their portion: this is the end, and will be the issue of their delusion; they then tend the steps of this whorish woman, or spirit of error; *her house inclineth unto death, and her paths unto the dead.* Pro. 2. 20. Yea, the dead are there, and her guests are in the depth of hell. Prov. 9. 18. I will not here run into any curious search or discourse about hell what it is, it is sufficient to know, that it is and will be a state of unspeakable horror, torment, misery, and confusion, in which men shall partake with the wicked one and his Angels in the weight, heaviness, and everlastingness of their destruction; in the depth of which the Spirit of God tells us are the guests of the

the foolish woman, the spirit of Error opposed
 to the Spirit of Truth, called Wisdom. I will
 not say, nor do I think that all have been
 nibbling at these baits of Satan, and parly-
 ing with him in these temptations; nor that all
 that have through weakness been overtaken, and
 caught in some degree of them, are irrecovera-
 bly gone into this condition; no, some such may
 be pulled, either by *compassion* or by *fear* and
dread as brands out of the fire, Jude 22, 23. and
 God may be merciful unto them because they
 did it in weakness, and through violence of
 temptation: but all that willingly yield up them-
 selves hereunto, and persist therein till they be
 one with Satan and his Instruments, are like to
 partake with them in the blackness of their por-
 tion, and to have *their latter end worse then their
 beginning.* 2 Pet. 2. 20, 21.

SECT. 8.

*Who are in danger to be snared herewith,
 and by what steps.*

THere are divers sorts of people in more
 speciall danger to be snared with these de-
 ceits, and they that are snared are carried to the
 height of it by divers steps worthy our noting.
 Its good indeed for every one to be cautelous
 and not secure; yet there are some in greater
 danger then others, and that are more usually
 taken

taken in it. In general, all such as have not the Word of God abiding in them, or so rooted and deeply entred with understanding in them, as to dwell in, and keep them through temptations, as is noted, *Matth. 13. 19.* such as the Word had not root in fall away in a time of temptation; for indeed its the power of God that keeps men, and that keeps us by Faith, and Faith is not but of the Word of God; so that letting go the VWord, is the departing from Faith; and the departing from that, is the being loosed from that saving Power of the Spirit of God. Now all they in whose hearts the VWord hath but a little superficial place, their hearts being stony, so as they give not through and intimate credit to it, are soon loosed from it, and are in great danger of falling; and this *Peter* implies in *2 Pet. 3. 16.* when he saith, They that are unlearned and unstable, (unlearned, he means not of Arts, Sciences, and Languages, which suffice to this business, but that are but smatterers, of hearing, not of understanding in the Mysteries of God, or in the Word of his Truth, and whose hearts are unstable and unsettled, not throughly perswaded, but halting between two opinions, easily blown away and removed, these) will use the Scriptures to their own destruction, and fall away into the error of the wicked, and so into perdition. More particularly,

1. Such as are slothful in the VWord of God

that cry not for wisdom, that give not diligent
 heed to understanding, that follow not after
 God with earnestness, but neglect that great
 salvation set before them, and of which they have
 had some views and nigh drawings to them; such
 take not up well-pleasedness in Jesus Christ,
 that way of Gods appointing, nor have pleasure
 in the Truth; Knowledge is not sweet unto
 them, and so not heartily cleaved to by them,
 nor fruitful in them, they receive the Grace of
 God in vain in that regard; rest in the form,
 and in some illuminations and tastes, but give not
 diligence to attain the power of it; they add
 not in their Faith, Vertue, force or efficacy; and
 that Knowledge, or a further growing up into
 the Knowledge of Christ and his Truth, and to
 that Temperance, and sobriety, &c. but abiding
 barren and unfruitful in that Knowledge and
 profession of Christ that they have in a time of
 temptation, they fall off and wither; are lopt off
 from the Vine, and men gather them into their
 societies, and perverse wayes and doctrines,
 whose strong delusions take with them, that they might
 be damned that had pleasure in unrighteousness,
 and not in the Truth, the righteous Truth of
 God, that they might be saved.

2. Such as believe not upon the VVord, and
 its faithfulness, but upon their sensible feelings
 and visits, whose faith is built upon sense, more
 then upon the Authority and Power of Gods
 Word:

Word : thus the *Israelites* of old, who had many sensible experiences of Gods goodness, and through them believed sometime, fell away when tempted in the withdrawings of them, though they see the same mighty works that others did that abide faithful ; the reason of this was, because *the Word was not mixed with sense in them* ; they believed when and because they saw so great things, but *blessed is he that believes without seeing* not, as our Saviour said to *Thomas* ; when they that believed because of their sight came to want sights, their faith failed, and they were easily drawn aside into rebellion, a contrary sense begat contrary thoughts in them, they being led by Sense, and not by the Word which abide the same without alteration : on the other side, *Abraham* who believed not according to what was in his sense (for there all things went contrary to what he believed for) but according to what was spoken, gave glory to God and abid steadfast, knowing that however Gods dealings altered as to his sense, yet the Word of God altered not, and so his faith being built upon that, abid steadfast, and he obtained the honour to be called the *friend of God*. And thus it is to be minded, that divers who have turned aside from the Faith of Christ, were such as had not their faith and joy springing from what the Word recorded, but from their sense, and feeling ; yea sometimes fancies and conceits ; where

they have seen and felt or fancied something of
 of God, then they have believed; but when God
 hath withdrawn again, then they have been *All*
smothered, and not having the Word within them
 to support them, and lead them to a patient
 waiting for his counsels, they have readily
 listened to any doctrine that promises less trials,
 and more sensible satisfaction, and so into such as
 we have spoken of; whence they are called *Sen-*
sual, as not having, exercising, and living by Faith,
 but rejoycing, and living upon, and impatiently
 coveting after matters of sense.

3. Such also as are high minded, and puffed
 up with conceits of their own attainments. These
 thinking themselves out of the reach of all dan-
 ger, presume to neglect the way of God, to
 slight Ordinances, and Fellowships of the Bre-
 thren, praying and watchfulness, and matter not
 to hear any doctrine, accompany themselves
 with any people, throwing themselves from the
 pinnacle of the Temple, in confidence that the
 Angels of God shall keep them, and so they are
 for their tempting God justly punished of God
 by false Angels, hurrying them into strong de-
 lusions, as was before noted.

4. They that are curious, and unsober in their
 desire of Knowledge, and trusting to their own
 capacities and abilities, undertake to pry into all
 secrets, looking into things which they have
 not seen, rashly puffed up with a carnal minde;

hese soaring up above their bounds, and going beyond the proportion and measure given them, are often met withall, and mounted up Satan till they fall into his * *fault and condemnation*.

5. Others not unlike the former, through instability *have itching ears*, and are desirous of novelties, and not abiding in, and cleaving to what they have heard and received of God, but to try conclusions, and rather to taste something of every way, then to drink well of any, though what they have met with God and his Spirit.

6. Others through leaning upon the wisdom, parts, holiness, professions of men, having them in admiration, and judging them as infallible when they see such persons holy, humble, reverent, and well-gifted in the eye of man, or make great boasts of themselves and their attainments, *speaking great swelling words*, to be gotten in such wayes, then they leaning upon them with them; being built more (whatever they pretend of ceasing from man) upon their professions, holiness, parts, attainments, then upon the Word of God it self held forth to them. Korah Dathan, and Abiram, being men of renown, famous in the Congregation, drew the company into Rebellion with them, because

* 1 Tim. 3. 6. The word there is *κεῖμα*, which signifies as well fault as punishment.

likely many admired and leant upon them ; So these, such a one, say they, of such parts, gifts, abilities, experience, are of this or that minde ; sure they cannot be deceived, but they regard not whether it be according to the Word of God, and held forth in, and suitable to the Scriptures : but seeing such imbrace it, they follow with them, and will stand and fall with them, though into distruction, forgetting that the Apostle *Paul* adviseth, that though *He* himself an Apostle, or *Angel* from heaven should preach beside the Gospel already delivered, they should be held as execrable and accursed, *Gal.* 1. 8, 9. Alas, though these see many things in those they lean on, below either *Paul* or an heavenly Angel, yet their parts, gifts, profession of experience, &c. is such as they will venture soul and body upon them. And no marvel, if when the Stars fall that they steer their course by, they split upon the Shelves of Temptation and Delusion that are steered by them.

7. Ambitious persons, that desire to be, or to be thought to be above others, and to attain to the highest steps that any boast of; these reaching out after greatness, sometimes make more haste then good speed, and so swell beyond the due bounds of Truth, that they fall into gross error.

8. Some also through Coveteousness, and such like evil affections nourished by them,

easily imbrace such things (and God justly leave them thereunto) as may least cross their getting or keeping worldly principles; and so if they can meet with a profession that will promise as large or larglier then any, and yet wil bare them all attendance in Ordinances, and spare them more time for their earthly imployments, and not indanger them to sufferings, because they may suit with any thing; they will not be hardly perswaded thereunto, but presently strike hands with it what ere it cost them as to their utmost happines. These and such like are in danger to be snared; And also,

9. All that love to live as they list, and to follow their own ungodly lusts; such as these are oftentimes with those temptations turned aside and taken: but yet not all at once, they go usually *gradatim*, as it were by steps to the depth of Satan.

1. At first its but this, that ordinances are poor carnall things, and not only to be lived above, but without also; and its a state of more pefection to sit loose to them and disregard them.

2. Then from that, the Scriptures are poor low things, an inky Divinity, a dead letter full of fallacies and uncertainties, and contradictions, not much to be heeded, especially according to what they say in the letter; every line

must have another meaning then the letter holds forth to us.

3. Then they go yet higher, and say and believe, that the doctrine of Christs death and Resurrection, ascension, priesthood and mediation as things done without us, is but a beginning fit for novices, not to be dwelt in, but to be left again and forsaken, or to be understood in a quite other sense then as if we should live by faith in any such person as the Scripture seems to speak of in such expressions, and then (for indeed if Satan get a man once to question the Word of God, *bath God in saying said thus*, he will soon bring him to believe contrary to what is said. *Ye shall not surely die*) then I say,

4. They come to this, that there is no such person glorified; nor to be expected to come personally to judge the world as the Scripture literally speaks of, and that its a poor low thing, if not a piece of Idolatry too, to worship God in a Mediator.

5. Then they grow with that to deny the Resurrection of the body; and tell us *the Resurrection is already past*, all thats to be met with.

6. Then to this, that there never was any such man or person as Jesus Christ, but that all is an Allegory, and it signifies nothing but light and love, and such good frames born in men, and there crucified by corruption, and then again reviving and prevailing.

7. Then

7. Then they go a step higher (some of them) and know no difference between good and evil; those actions that they did before, and judged evil according to the Scripture, are now no sin in them what ever they be : and now they are as high (they think) as *Adam* in his first state (if ever there was such a one) they know neither good nor evil, though they do much evil and no good : and then they can ascend little higher : but,

8. To think God is all things, and all things God, and then they are high enough above all Religion, and can step no higher or no lower rather than to Atheisme.

And thus by many steps they go (or tumble rather) down into the chambers of Death, from whence there is no returning: But this they see not at first, nor do all that turn from the truth go down alike. Some stay longer in one step, and some in another; some get to the lowest step more suddenly, some more leasurly, &c. But all of them are in great danger to go down to ruine.

These and such like; oh ye Saints, are your dangers in this state of imperfection; to be countred and set upon with such deceits, as unless your election be firm, and the Word of God well rooted in you, will vilely shake you, and pervert you to some grief and trouble to crowd through them. To say nothing of the hot persecution that

that these are likely to raise, that the ancient prophecies may be fulfilled, of slaying the witnesses, even all that will faithfully bear witness to Christ Jesus, making them as contemptible as dead carcases, and rejoycing over them, if God shall permit them power and authority, especially if also they come to that (as is foretold) to work lying signs and wonders: which will make such a shaking in the Churches of God as will indeed hasten Christ to his coming, but pervert so many too, and so dead the hearts of others, that when he comes he shall scarce find faith in the earth, as himself hath foretold us.

SECT. 9.

Of other Temptations.

THere are also besides these forementioned, many other temptations that ye have to encounter with, which I shall not insist upon, least I grow voluminous, as Temptations to distrust and desperation. To distrust and sadness because of outward trials, wants and chastisements, which out of a fatherly care God will exercise you with in this life, some in one way, some in another, that ye might not settle upon the world and forget your resting place; and that he might purifie and purge you from your corruptions, that ye might be made partakers of his holiness: concerning which the Holy Ghost instructs us in
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the Epistle to the *Hebrews*, that God speaks to us as to children, saying, *My son despise not the chastisement of the Lord, neither faint thou when thou art corrected of him, for whom he loves, he corrects, and chasteneth every son that he receives; so that if any be without chastisement or nurture whereof all are partakers, he is a bastard and not a son. Heb. 12. 6, 7, &c.* Those corrections then are fatherly nureturements for our good and salvation, and so to be accepted by us.

But whatever they be as from God : yet Satan having a foolish sensual heart, or principles in the heart to work upon, will be playing the part of an evil slave, and suggest hard thoughts into our hearts, as if they proceeded from Gods hatred of us.

And so from sense of corruption yet remaining in us, he often assaulteth to cast away the confidence we have in Gods goodness, and persuades us that He loves us not, or is not faithful, &c. Which thoughts listened to, surely oppress some in their way, and makes their Spirits utterly faint within them. Yea, to desperation he often hence endeavoureth to thrust some, from the consideration of their sinfull failings, and backslidings, the hidings of Gods face, want of visits from him, want of fruitfulness in themselves, &c. And might he have his will He would here surely devour and undo many : some he setteth on more violently this way, and some in
the

the other wayes, but all in one way or other must expect temptation; and therefore had need girt up their loines, prepare themselves for the encounter, and therein quit themselves like men, that they may overcome, and the crown of righteousness be given them.

And indeed the promises of enjoying the glory of that state to which they are called in the eternall Kingdom are pronounced by Christ upon such as shall endure temptation, and overcome (and not be overcome of) them. Now that Saints may as well stand fast in the day of their oppositions and wilderness walkings, as be minded of their condition and dangers thereunto belonging, I shall proceed in the next place to lay down the helps afforded of God for their overcoming; and oh that God may so overcome all our hearts thorowly to close with them, and faithfully to make use of them, and walk in them, that we may be able to withstand and put to flight the wicked one, working out (though not working for) finishing (though not by our own strength fetching in) our own salvation.

CHAP.

C H A P. IIII.

Shewing the Remedies against Temptations.

SECT. I.

That God hath provided us Remedies.

THe consideration of your present weakneses, with the sharp warfare in which your state standeth here in the flesh, if looked upon alone, might breed discouragement in your hearts, and make you say as sometime the unbelieving *Israelites*, though the Land thats given, the state we are called to of grace be never so good in it self, yet its too difficult to be attained by us : *the Cities are walled up to Heaven, the enemies Gyants in power, number and subtilty, too many for us.* Therefore my Brethren I must intreat you to come on a little further with me, or rather to look back to what I minded you of in the beginning concerning your estate as in Christ, and therein minde what encouragements there are prepared and given us, to keep on still our way, not letting our hands hang down, or our hearts fail us. Its true, the warfare is sharp, the enemies many, cruell, powerfull, subtile, and we in our selves but as grasshoppers in compare of them; yet Rebel
not

not we against the Lord our God, who hath out of Egypt (the darkness of this world) called us, hath led us through a Sea of wrath and tryals, and hitherto conducted us; and given to some of us of the first fruits of the Land to taste on: look unto Jesus the Author (or leader in) and finisher of our faith, and then behold there are yet more with us in this our pilgrimage, then there are against us, *the shout of a King is amongst us*, and *Greater is he that is in and amongst us, then He that is in the world against us.* There we have the Lord God for a Sun and shield, and *He will give grace and favour to support, strengthen and guide us, and glory to reward and crown us, and no good thing, if we walk uprightly before him, will he withhold from us.* Psal. 84. 11. He hath said He will stand by us and be shield and buckler to us: *he will watch his vineyard to defend and keep it, by day and by night.* Isa. 27. 2, 3. Therefore fear we not, only follow after him, and he will order all well for us, and shew us his goodness and salvation. Only Rebell not we against the Lord, nor willingly withdraw our selves from him, and he will secure us. Be strong in his might and power which he gives unto us in Christ, and we shall not need to fear what flesh can do unto us, or what principallities and powers can do against us. *For if God be for us (as he is) who shall be against us?* Rom. 8. 31. Provoke we not him against us by
depart-

departing from him through an unbelieving heart, and then his alone presence with us will drive out our adversaries before us, and bring us to the possession of our heavenly inheritance, even of all the blessing to which he hath called us: we have in Christ as well provision for our way, as possession at our journeys end. *It is God that justifies us in him*, and owns us as his Saints, *who is it then that shall lay any thing against us?* Rom. 8. 33. Who is he that condemneth us in comparison of him that takes part with us to clear us? what are our own corruptions within us, and Satan and all the world against us to oppose us, so long as God is on our side to uphold us? *There is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. and 7. 20, 21, 23. Though Sin dwell in them and often carry them captive to what they would not, and impede and hinder them in the good they would, so long as they sow not to that Sin, yield not up themselves to the flesh to walk after it, but after the Spirit, Christ that hath died, and rose again is at the right hand of God and maketh intercession for them for help and succour, yea, he *is mediating the new Testament for them, that they might not fail of the promised inheritance*. Heb. 9. 15.

In the strength of God then, and of his Love in Christ Jesus already testified to us, let us go on in his way, putting his *πανεπιστα*, his whole

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Armor upon us; so shall we be able to stand against the brunt of these temptations, and get victory over all that do encounter us. God hath not called us to this warfare at our own charges; he will maintain us; nor sends he us naked against so potent powers, or leaves us to our weakness to provide our selves weapons to defend us; His Name shall be *Protection* to us: In Christ he hath therein also compleated us; only put we on what he hath prepared for us; and in his preparation we shall find sure strength and victory, and none shall harm us. It was a great evil in *Ephraim*, that being harnessed, they turned their backs in the day of battel, *Psal. 78.* having Gods Promises to them, and Presence with them for their safety, yet not to cloath themselves with such salvation, not to go on in so good harness to the portion given them.

O let it not be any of our follies (as it would be so much, the greater in us, by how much we are the better accomplished) after the same example to be foyled and baffled out from the promised Rest, which yet remains for us, and by *believing* shall be possessed by us.

SECT. 2.

Of the Spiritual Armour, Ephes. 6.

THAT we might be induced not to desist, but go on vigorously against our spiritual enemies

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mies

mies, I shall briefly propound the consideration of the Armor of Light and Righteousness that God hath made ready for us in Christ, in putting on, and resisting in which, no evil shall reach us; the Apostle hath laid down the severall peices of it to our hands, with an exhortation to make use of them. *Ephes. 6. 13. Put on therefore the whole armor of God, the girdle of Truth, the Breast-plate of Righteousness, &c.*

1. *The girdle of Truth*: Let the Truth of God cleave close unto us as girdle about our loynes let not it, or what it brings unto us to gird up the loynes of our minds, and to make our hearts true, sincere, and upright be neglected by us. Drink we in the love of it, that we may delight in it, and it may strengthen and preserve us where the Truth of God is slighted, and not prized, men will easily part with it, and embrace error though they perish for it; yea God (as hath been noted) often punisheth the *not receiving in the love of the Truth so as to be saved by it with giving them up to strong delusions that they might be damned, 2 Thes. 2. 10, 11.* The Hypocrite in heart will surely be snared; that very secret evil that makes him not down-right for the Truth, will betray him to Satan and delusion when he presents baits suitable to it. *Buy the Truth therefore, and sell it not, Prov. 23. 23.* when we see once to be truth, that keep fast, and it will keep us; Let it be in our inward parts and it will

preserve

preserve us. The Spirit of truth will insinuate it self into us, and lead us into all Truth; and Error and Delusion shall have no power over us. He will present that in the truth (even in Christ truly declared to us) that will tie and binde us up unto God, and set us free from the power of Satan and his seducements; and thats freedom indeed: put we away guil and hypocrisy then, that we may the more earnestly covet after, and drink in the Word of Truth, the sincere milk of the Word that we may grow therein. The promise of defence is to the upright-hearted, that inwardly and sincerely love the Truth; yea the Truth it self shall be their defence: we cannot defend the Truth so much as it will defend us; *His Truth shall be thy Shield and Buckler, Psal. 91.3. &c.*

2. *Put on also the Breast-plate of Righteousness*, to guard your hearts that Satans temptations pierce them not. Let the comfort, consolation and strength that righteousness affords be in your hearts and consciences; O how chearful will that make us! how useful will that be to us in the worst trials and bickerings, when our consciences guarded with the Breast-plate Faith and Love, 1 *Thes. 5. 8.* give a good answer to God, and do not reprove us. VVhen the Son of God made to us of God Righteousness, imboldens us toward God, and stands between us and all Law-charges, when the beholding him as dead for our

sins, and risen again for our justification, and mediating the new Covenant for us (as the truth declares to us) gives us good hope, and makes us triumph over all accusations that would affright us.

By him we have access to God with confidence, and are preserved that the sight of our own evils doth not overwhelm us, especially while we walk in his Spirit, and are led by his grace to do the thing that is well pleasing in his sight, and whereof our hearts shall not reproach us : *for if our hearts condemn us not, then have we boldness; 1 Joh. 3. 21.* And that inward boldness is an undauntedness of Spirit, by which we are carried to overlook and rejoyce against all those things by which our adversaries either outward or inward would discourage us.

A good heart or conscience, made such by Christs blood washing it, and Christ himself made of God righteousness unto it, and leading it in paths of righteousness, is a continuall feast, and will bear a man up under all other infirmities. Let this therefore be put on by us, that it may cloth and fence us; as also,

3. *Shod we our feet with the readiness or preparation of the Gospel of peace*, that so we may not be offended in our walkings; the hardships we meet with may not make us go on lamely: the scratching thorns of cares and griefs may not rent and tear us, the Gospel of peace having

effected

effected peace within us, and prepared and fitted us to bear with patience all adversities and tryals from without us.

Let the operations of it in you by which it prepareth and fitteth you for God, and for his way, making you ready for his work and service, and steeling you with patience, fortitude, and courage against all oppositions and sufferings, be as shoes to your feet in all your goings: with that Gospel also be ye prepared and furnished, yea and made stedfast and settled for the spirituall conflict: count it not an empty thing, but in the firmness and preparedness it hath in it, and that it being minded, effecteth, let your steps be strengthened that you slide not, and your wayes both in judgement and practice be directed that you erre not: in the knowledge and minding of this, your feet shall be guided through all assaults and temptations unto peace and quietness. Let the firmness brought thereby keep you from unsettledness. *It is the power of God unto salvation to every one that beleeveth, Rom. I. 16.* That beleeveth I say; for without faith we cannot receive the benefit thereof and therefore,

4. *In all (or above all) take to your selves the shield of faith by which ye shall be able to quench all the fiery darts of the wicked one: whether ye understand this shield for faith it self, or for God in Christ as the shield that faith useth, they both come to one, for faith is not the faith, except*

cept it beleeve God & rest in on him as declared in Christ : so that its God in Christ closed with and rested on, that makes faith as a shield : thence the works of Christ are often attributed to faith, because Christ doth them in and by this faith, which hath God in Christ inclosed in it.

Now this faith is in all things usefull, yea in all the other pieces of the spiritual armour, its that by which they are taken and put on by us; for neither can truth be as a girdle to us, nor our consciences be made good, nor Christ be as a breastplate thereupon, or the Gospel of peace firm, strengthen and prepare us without faith receive them and thereby close us with God in Christ Jesus; nor can we put on the helmet of salvation, wield the sword of the Spirit, or make an acceptable prayer except faith be in us : so that in all these things we are to put on or exercise faith.

Beleeve the truth and Gospel of God, and give glory to him, and therein let the heart stay and rest on him; minding, viewing and considering what a one God is, yea is become to us in Christ : what strength, power, mercy, goodness, and faithfulness and truth are in him; how he is love and hath shewed forth his power and wisdom towards us and for us in acts of love and mercy to us, and all this in his Christ, his salvation, his anointed, who hath born our sin for us and offered up himself a spotless sacrifice

unto God, and is become the propitiation for our sins, the Mediator between God and men, the high priest over his house, full of mercy and grace, ability and faithfulness for saving to the utmost those that come to God by him; one that mediates the new Testament for his called ones that they may receive the promise of the eternall inheritance; in him it is that God is a shield to us and shineth forth his grace and glory upon us.

Let not Christ and God in Christ then be heedlessly disregarded by you, but consider him and hold fast to him; *beleeve in God and beleeve in Iesus Christ: take to you the shield of faith: Joh. 14. 1.* What good will a shield do a man if he throw it on the ground and use it not? but if he take it to him, it will profit him, it will defend him; therefore *take to you the shield of faith; for thereby ye shall be able to quench all the fiery darts of temptation that come from Satan*, whether more immediately by his own suggestions, or more mediately by his messengers: though their words be filled with never so much spirituall force and fiery burning, ready to overturn men into delusions, hold fast: God in Christ as revealed and named to us in the truth, by faith cleaved to, will put them all to flight, and certainly safeguard us. Resist Satan with this, and stand stedfast here in the use and exercise of faith (as weapons are made for use in a day of battell and not to lie

and rust by us) and though he be never so diligent, vigilant, malicious, subtil, yet he will be foiled. *Resist the Devil, and he will flie from you.*

5. *Have upon your head also the helmet of salvation : or as in 1 Thes. 5.8. for an helmet the hope of Salvation : that your mindes be not corrupted from the faith, nor you struck down from your resolution of following after Christ; remember Gods salvation, look to Christ himself the Author and finisher of your faith, appointed of the Father to be his salvation to the ends of the earth.*

He himself is complete armour, girdle, breast-plate, shoes, shield, helmet, &c. Truth, Righteousness, Peace, Salvation ; Heart peece and Head-peece too; fit to guard the mind as well as the conscience. Remember his love, and what therein he hath done for you; what contradictions of sinners, what fights and temptations, what trials and agonies he passed through before he entered into his glory, all which he endured for us, that overcoming the world, sin, Death, Devil and hell, he might give us the victory over them, and we might be encouraged to lean upon him (*remembering that he was raised again the third day from the dead*) 2 Tim. 2.8. for full and glorious deliverance from them.

Let the Salvation wrought by him for us both in his Death and Resurrection, and in Gods
gracious

gracious calling us out of *Egyptian* darkness, delivering us from our fears and bondage into his light and conduct, be minded by us ; so shall our faith be strengthened and our hearts quickened up to a more lively hope of his further saving us, both by way of preservation here from the evil of temptations, and full and finall freedom from them hereafter to the full possession of eternall happiness.

Consider what a great salvation , what an exceeding glorious reward is promised to us in Christ as the upshot of our conquest : what joy, what satisfaction , what conformity to Christ in soul and body : what an infinite portion and inheritance , when we have finished our course, and fought the good fight of faith, the righteous Judge will give unto us in the day of his appearance, to be like him , to see as we are seen , to reign upon the earth , to be with him on his throne in his glory , joy and felicity : a glory that eye hath not seen, nor ear heard , nor can enter into the heart of man to conceive, yea, though we have the Spirit of wisdom and Revelation in the first fruits given us , & so are helped in some measure to apprehend the riches of that glory: yet it appears not what we shalbe, nor can it be fully here comprehended by us. The lively hope of this if it abide & remain in us will be as an helmet and defence unto us: it wil make us lift up our heads with boldness, and not fear to pass through

through sufferings and difficulties : it will preserve us also from the temptations to worldliness , and to the worshipping of Satan in the Beast , and from those too that lead to distrust and desperateness. If by any means we should be corrupted from this hope, and be drawn to think there is no other life but this present, no greater happiness and perfection , then is here attained , no other heaven but our present enjoyment, that when this life is done all is done with us , or all shall be alike to all ; the Spirit shall return to God as every other mans , and the body to the dust there to be consumed , and from thence never more to be raised , we must needs then stagger and be dazzeled, yea quite knockt off from our cleaving unto Christ ; such are in the snare of Satan already, and will be overthrown by it.

If the hope of the resurrection and following glory be let go, a man will be unstable and not regard the work of the Lord, forasmuch as he will judge it in vain and profitless : yea if the hope of Salvation be neglected and parted with by us any other way, that we walk not in it, or that it be as a thing disregarded by us , if we fear that God will not assist and help us in what he leads us to meet with , nor save us by his power from the evils set before us, our hands wil hang down, and our heads also and our hearts will fail us ; and we shall rather as the *Israelites*

of

of old, talk of going back again to the world, or sit us down in a sullen desperate neglect of our selves and of God, then hold on our resolution to go forward in the call of God, and in the way in which he would lead us. Hold fast then your hope in God, that good hope begot in you through the knowledge of his grace, both of preservation here, and full deliverance in Gods season, and it will be to you a Helmet of salvation.

Sect. 3.

Of the Word of God.

BUT to all this it might be demanded : ay but where is that truth to be met with, with which we are to be girt, and where shall we be instructed into that righteousness that will afford such comfort to us, and be as a brestplate on our hearts to keep us ? what or where is that Gospel of peace in which such furniture and firmness is to be had as will prepare us for these spirituall encounters ? what is the rule of our faith, and according to what should our hope be acted that they may be a shield and Helmet to us ? Every man will tell us, that what he says to us is the truth to be beleaved by us, & that in cleaving to it we shall do righteousness: they that slight the doctrines of the death and Resurrection of Christ as but low and carnall instructions, will also tell us that they have the everlasting Gospel to Preach to us which indeed will satisfie us and giv

us peace, and so will best of all shoo and prepare us for our walkings : they will say, thats Faith to believe what they tell us ; and some, that Faith is but a low thing, and we must be beyond it : yea, they that tell us thus, give us hopes of greater things here then you propound to us, to be here as perfect as ever, and to have our full happiness ; how shall we then discern our way in these matters ?

Ans. To this, seeing I speak to Saints, the Answer is not difficult ; for they that are such indeed, do in some measure know the Truth and are born of it, do know the Righteousness of God and have believed in it, have been begotten by the Gospel of Peace, and quickned by it, have faith in God and Christ, and the hope of salvation through it : And the Exhortation is to hold fast, and put on what they have already known and met with ; that Truth that hath begun to free them, that Righteousness of God in which he hath justified them, that Gospel that hath begotten them, that Faith there-through wrought in them, & that hope of salvation that is therein set before them ; only because they that are weak in a day of temptation, are oftentimes through the cunning and policy of Satan to be misled, that they call in question what they have known and met with ; and thats one main work of Satan, to lead to question them, either by presenting other things as more specious, or the same but corrupted ;

corrupted ; therefore its needful that we mind what the Apostle further adds as useful for our direction herein in that sixth of the *Ephesians*. viz.

6. *Take unto you also the Sword of the Spirit which is the Word of God. To the Law and to the Testament ; that that speaks not according to that word hath no morning light in it, Isai. 8. 20.* there's no divine Truth in it ; That will discover and drive back all assailants. The VVord of God, thats the immortal seed that the Believer is born of ; and this is he still to covet after, that he may grow by it : This *David* hid in his heart, that he might not sin against God ; and indeed that's the best preservative from sin, and direction in Righteousness, when its so hidden : This is the Truth, and discovers the true Righteousness of God, is preached in and declares the Gospel, is the Mother and Nurse of right Faith, the word of Faith and of Salvation ; yea, this is a *Lantern* to our feet, and a light unto our paths. In this the Spirit worketh, and in the belief thereof preserveth the soul unto eternal life ; yea, this is *Spirit and Life* (as its full of divine and living operations) unto Faith.

But what is this VVord of God ? I Answer ; in one sense, Christ himself is the *Word*, ὁ λόγος, the *Word*, or *Reason* that was in the beginning with God, and by which all things were made of God, the essential Word, or Word of power and wisdom of God, which also was made flesh and dwelt

dwelt amongst us : And its no doubt but with this Word the Spirit fights as he doth glorifie and lift him up ; but thats not done but by the Word in another sense ; *δια ρήματος*, that's the Word there in *Ephes. 6.* *ῥήμα, not λόγος* ; the Word spoken, the declaration of the Mind and Truth of God, that which God hath uttered by the mouth of Christ, and of All his holy Prophets and Apostles ; this Word as it was originally from, and by the Spirit, so is that the Sword that he leads his to make use of, and by which he driveth back the subtle and violent adversaries of our souls, and defends us that believe, and believingly make use of it in the Spirit.

Take to you selves then this Word of God, this Sword of the Spirit ; believe it, mind it, meditate on it, cleave to it, bring all Motions, Doctrines, and Practises to the Light of it ; let it dwell richly in you in all wisdom ; it will teach and admonish you ; it will shew you the right way, and how to behave your selves in every condition ; it will admonish you of the danger that is in by-ways, and in temptations : so that it be, I say, hid in your hearts and dwell there, so as that you know, love, believe, understand and mind it in what it speaketh, as it was in the heart of the Lord Jesus : being so kept it will keep you, instruct, teach, and guide you aright ; for *his Words do good to the upright-hearted, Mic. 2. 7.* that believe, and obey them in sincerity. And indeed

indeed this (as Cha. 3. Sect. 6. was before hinted) is worthy to be minded, that that the acceptable and right believing, which purely and singly closeth with God and Christ, not for or according to our sensible experiments and feelings so much as for and according to the Sovereign authority of God, and his infallible and most pure sayings, that believes the Word, though it see not any probability as to Sense or Reason of the things there declared; That Faith that is built upon Sense (as we have shewed) alters and varies often according to the alterations in sense, as we shewed in the *Israelites*, who so long as some great work was in their eye, and some satisfaction apprehended in their sense believed the Word, and sang his Praise: but when those great things were withdrawn, and danger and death surrounded them, they distrusted, murmured and rebelled; the Word of God was of no account or force with them, because it was not the bottom of their faith, nor abode in them; So fares it now also with many souls that receive the Word as the stony ground doth the Seed with joy for a time, so long as there is no trial, but all seems to go along with, and demonstrate the thing that is spoken to, and believed by them; but when such sensible feelings or satisfactions to Reason fail, and trials come, then in a day of temptation they fall away; they wither in a year of drought, as it were not having moisture enough

enough from the Word within to cause them to abide in a patient waiting upon God for his gracious returns to them ; the Gospel of Peace hath not prepared them for a long travel or trial, because not heartily and thoroughly received and cleaved to by them in the love of it, nor well digested in them ; therefore they have no patience, but fall to murmuring, repining, and inordinate lusting after sensible feelings of comfort : and God deferring them, they either run back to the world again, resolving to have its consolations rather than none : or else, if any Doctrine or Spirit under pretence of Gods come unto them and promise them freedom from such sad conditions and long waitings, though it be from Satan, and lead them quite from the faith of Jesus to some strong delusion, they embrace and run after it to their own destruction ; preferring sensible feelings and flashes of joy and comfort, and raptures, &c. though from false and failing delusions of Satan, withdrawing them from the Word, before a patient hoping in a dark exercised condition in the Word for its unspeakable and eternal consolations.

Surely from this sometimes souls are misled, and given over to believe or rejoyce in a lye, as if they were now at perfect freedom, and as fully possessed of heaven as ever any shall be, had attained the Resurrection already as much as any shall or can attain to ; yea were Godhead with
God,

God, and made parts of his indivisible Essence, Satan mounting them up aloft, and causing them to speak great swelling words of vanity, and shine as Comets to the admiration of others ; he transforming himself into an Angel of light, and persuading them it is the true Light that they see and glory in, though in the issue they go out in darkness, and have the blackness of it reserved for them ; whereas on the other side where the Word of God is in the heart, and the meditation thereon day and night, and the hope in the Lord Jehovah, there-through and according thereto it will preserve and perfect that man to the inheritance, being the power of God unto salvation to every one that believes, *Acts* 20. 32. a pure, infallible, and sure Word that will not fail or deceive any. Happy is he that though he see not, or prove little or nothing in his own sense, yet believeth according to what is said in that ; that will give comfort, strength, greenness, growth, fruitfulness, and preserve the soul in patience to everlasting happiness ; and the fruits that spring up in the soul from that, are very good and acceptable : Thus *Abraham* believed and saw not, and his faith grounded on the Word was stedfast ; the sensible deadness of his own body, and decay of natural strength, nor the known and proved barrenness of *Sarah's* womb, caused him not to stagger, but the Word wrought effectually in him to keep him in

a patient waiting upon God for the accomplishment of the thing that was spoken; and accordingly, *when he had patiently waited he received the Promise, Heb 6. 15.* (the first fruits, or some particulars in it; for he died in Faith, not having received much of it; *Heb. 11. 13.*) in a better way then *Sarabs* hasty counsel of turning in to *Hagar* could have brought about.

The Word of God, the Gospel of the Kingdom, being received in a good, single, honest heart, brings forth fruit with patience, persuades the heart to waite upon God in his way, keeps it from carefulness in a year of drougt, when sense is not satisfied by more flowing feelings of consolation from the pourings out of Spirit, but as faith comforteth in looking to the Word, and yet it leads the heart to long and thirst after those flowing consolations promised in the Word, in the way of the VVord; the desires after which, and rejoycing in the injoyments of which, I would not be mistook as if I dashed against them, or at all faulted; It were better for me that my right hand should be withered, then write a word to take the heart off from pressing after them in the way of believing; but onely from the botoming our faith upon the sensible feelings of them, and not upon the VVord, that leads to wait for them in Gods way, and firms the soul against hast-making, and against the ready listening to other doctrines promising

promising greater liberty and freedom (or otherwise) then the VVord of God declares to us, or can there be found for our instruction.

Take you therefore heed, beloved, to the VVord of God, to believe what he hath said by the mouth of all his holy Apostles and Prophets; meditate ye in his Law night and day, and try the doctrines, yea and the Spirits too that come unto you, by their consonancy with those divine sayings, and count accursed what swerveth, or leadeth you therefrom, from, or besides the Gospel, *Gal. 1.8. 9.* (I mean) as declared therein, so shall you be able to quit your selves as men, defending your selves against, and driving back from you Satan and his instruments in their Temptations.

Sect. 4.

Of the Scriptures.

I Know some will grant all this, and yet undermine all again by this saying; Ay, but what is this VVord of God, and where to be found? Is not Christ the VVord, and what he says in and by his? and so he being in us, speaks to us: and what we say, he says by us, and its his Word and to be heeded by men. And thus even those that come to deceive, will put that title upon their own conceptions and sayings, and so catch and cheat men.

For avoiding which snare, we are to Know
I 2 further

further, That as Christ is the VVord ὁ λόγος, so of him properly, and as in his own person merely considered the Apostle here speaks not, but of that that declares and unfolds him; τὸ εἶμα, which is indeed that that God hath spoken by the mouth of his Servants; which (that none might cheat us) he hath ordered, and caused to be also written and recorded (so much as his wisdom hath seen meet and sufficient for our helpfulness) in the holy Scriptures, which ceaseth not to be his VVord because written down, but becomes of greater usefulness to us, for whose sakes they were so written; though the letters and syllables as written, are but humane instruments of making over what was by God spoken; yet those divine verities, the Oracles of God by, and in those mediums made over and recorded, are in themselves spiritual, and full of divine operations abstractedly taken from the visible Characters or outward sound, which are only mediums of conveying them unto men.

By these then heeded and minded, shall you see what is Truth, *viz.* that that agreeth with, and is contained in these divine Revelations; as also what is the righteousness to be put on, and walked in; what the Gospel of Peace, and its preparation; for that Gospel is there recorded, as in 1 Cor. 15. 3. *That Christ died for our sins, & was buried and rose again the third day according to the Scriptures, and the publishing of repentance and*
remission

remission of sins in his Name amongst all Nations,
Or. Luke 24. 47. that also is the right and lasting
 faith that is grounded upon Christ and God in
 him, according to the Scripture declaration of
 him; to that the Promise is made, as in *Joh. 7. 37,*
38. He that believeth on me, as the Scripture hath
said, out of his belly shall flow rivers of living wa-
ters; as also therein witness is born to the salva-
 tion to be hoped for. By this VVord of God
 so written and recorded, did Jesus Christ himself
 in the days of his flesh and of his temptations
 beat back Satan, saying, *It is Written thus and*
thus; shewing us, that while we cleave in faith,
 and obedience to that thats written in the Scrip-
 tures of Truth, we shall not be overcome of Sa-
 tan. Beware ye then of those that impugn the
 authority of them, and by crafty juggling insinu-
 ations indeavour to draw you to a slight esteem
 of them, and to take you off from giving heed to
 them, and so to God and his VVord in them;
 Know that they are the Scriptures of Truth, a
 sure VVord, yea, more sure and safe for you to
 look to then any dreams, visions, or sights, be
 they what they will, that any shall suggest to you;
 The Apostle *Peter* preferred them before his
 own Vision of the glory of Christ, and his hearing
 of the lively Voyce that came from God to
 Christ for others faith in him, *2 Pet. I. 16, 19.*
 And our Saviour instructs us that God would
 have us mind them, and not wander in our de-

fires after other things to bottom our faith on, as miracles, &c. and tells us that *they that will not believe them, will not believe though one should arise from the dead, and declare Doctrines to them, Luke 16. 31.* They are the inspirations of God into his servants, the Prophets & Apostles, whom for this cause Christ being ascended gave unto his Church (with Evangelists, Pastors and Teachers) *that we might not be as children to toss to and fro with every winde of Doctrine, Ephes. 4. 11, 12, 13.* but taking heed to their words, the words of the Prophets, and commandments of the Apostles of our Lord and Saviour, *2 Pet. 3. 2.* we might be preserved from Satan and his Instruments (that shall mock at the coming of Christ, and other sound doctrines according to godliness) and that we might grow up in the unity of the Faith and Knowledge of the Son of God unto a perfect man. Know that the Scriptures came not by the will of man, nor did the Penmen of them write as they pleased, & as their own fancies led them, but as the holy Ghost inspired and acted them, *2 Pet. 1. 20, 21.* and the things therein written, *were written for our learning, Rom. 15. 4.* that we might believe that *Jesus is the Christ, the Son of God,* and in believing might through patience, and the comfort of them have hope; yea, and life in his Name, *Joh. 20. 31.* In them is laid down a form of wholesome words, which we are to take diligent heed unto, and not to depart therefrom, because

because they are profitable (as says the Apostle) to instruct, correct, reprove, &c. yea, to make us wise unto salvation through faith in Christ, 2 Tim. 3. 15, 16. both to discern truth from error, light from darkness, yea when it glisters like light: and to lead to avoid the darkness, and walk in the light: yea, in a word, they are sufficient to perfect a man of God to every good work of the ministry or service required of him.

Let that Word then, and the Gospel there recorded be held fast by you: and the Doctrine that according thereto ye have heard from the beginning, even the first principles and foundation, the Death and Resurrection of Christ as therein declared, that beleve and depart not from it, nor from viewing and beholding the grace and love of God, and all those glorious and mysterious depths contained therein, nor from the secret voices and speakings thereof to you in its teaching you, that denying ungodliness and worldly lusts ye should live soberly, righteously and godly: yea, give diligence in Reading, Hearing, and minding the Scriptures in every truth, exercising faith in Christ; so will he by his Spirit mind you so of his truths, and put such *Scriptum est's*, such sayings of divine Record into your memories and mouths, as shall discover the subtlest workings of Satan and his instruments, and lead you to avoid them, yea to oppose and baffle them.

Sect. 5.

*Some objections against the Scriptures
Answered.*

LEt not vain spirits, who make it their business to deceive, withdraw you from cleaving to them as the true and faithful record of the Truth of God. I know their wiles, and what pretences they come withall to withdraw you from them; some that they have got from their Father, who made it his way to overthrow us as the first to withdraw us from the VVord of God; See his first coming to *Eve*, *Gen. 3.1.* He doth not at the first deny the saying of God, but only puts a question: *Hath God indeed said, or hath he in saying said, ye shall not eat? Gen. 3.1. 2.* Just like a generation now that knowing they shall not lead men into their errors, unless they be first poysoned in their judgements about the Scriptures, and withdrawn from credit giving to them, first amuse people, and try them with this, not in a sober but a captious way.

How do you know that the Scriptures are the VVord of God, and that they are true? what have you more to say for them then the *Turks* for his *Alcoran*, the *Papists* for their golden *Legend*, &c?

To whom I could wish people to give them this Answer, that as by faith they understand that

that the world was made by the Word of God : so by faith they know the Scriptures to be of God and of the inspiration of his Spirit, and that they will hold to and not listen to any vain reasonings to the contrary : but I hope you have a proof of God speaking in them, you behold there such impressions of holiness, purity, truth, goodness, Majesty and see such a light in them as evidences them to be of him : yea and you see their truth both in some experiences of them in your hearts and by the fulfilling of many prophecies in them : as they spake long ago of the calling of the Gentiles when they lay all in *Egyptian* and gross darkness, and we see it after so many hundreds of generations fulfilled : they speak of the ruine of many then famous places which now answerably are ruined : they foretell of such perverse Spirits and Doctrines of Devils in which men would deny the Lord that bought them, and mock at (saying where is the promise of) his coming, and bring in heresies of destruction, as we may see accomplished even in many of them that make this questioning ; and therefore we need not go far for arguments to enduce us to beleieve the truth of the Scriptures which is questioned by them : they suggest the Differences of some Greek copies of the new Testament, and variety of readings, which as it cannot be denied, so is it not of any material weight for what they
subtilly

subtilty use it : those varieties being generally except in two or three places in things of lesser moment ; and such as either reading in the most Authentick Copies is no whit dangerous or destructive to the faith of Jesus : yea usually the different readings do sound so much to the same purpose, as they scarce deserve the name of differences : as that in *Mat. 1.22.* we read , This is that that was said of the Lord by the Prophet saying, &c, Others adde the name of the Prophet, by the Prophet *Isaiah* saying. So *Mat. 2.11.* When they came into the house and saw the child ; some, and found the child, so others. So *Chap. 3.9,* Bring forth therefore fruit, or fruits meet for repentance : and *vers. 12.* He shall gather the wheat into his garner , or his wheat into the garner : and in *vers. 11.* He shall baptize with the Holy Ghost and fire; some omit the word *fire* ; there is no danger in either reading, but ours is confirmed (and that defect in the other of the word *fire* is made up) in *Luke 3 16.* Where all copies agree that the word *fire* is added : and yet the other reading is in a manner repeated and so owned by our Saviour in applying that saying to his Apostles in *Acts 1.5.* Many of those readings stand but in a diversity of word to the same sense, and differ no more then God wils and God willeth, or God commandeth, and God requireth ; as in *Mat. 2.13.* some read ἀπολέσαι others ἀπολίσσει, which differ no more then

then these two English words, *kill*, and *slay* : so in *vers. 6.* some read *Bethlehem* of *Judah* ; others *Bethlehem* in the Land of *Judah*. : so in *Chap. 4. 18.* *περιγών* as some read; and *περιπατών* as others, differ no more then walking about and going or travailling about : and such are those in the *19. and 23. verses* : some read I will make you fishers of men, others, I will make you to be fishers of men. He healed them, so we *vers. 22.* He healed them all, say others: so in *Chap. 5. 11.* some read *for my sake* ; some *for righteousness sake* ; either of them right and both come to one and the same thing : many such like differences I might instance, which do but manifest that while men have copied out these sacred writings they have sometimes either through heedlessness or through difficulty of right discerning or reading some word overslipt or altered some particles or words , sometimes setting down some other of a like or neer signification agreeable to the sense and scope of the Text : and sometimes perhaps something being noted in the margin by way of conference of like places in the several Evangelists, some word or saying hath thence been afterward looked upon as pertaining to the Text, and hath been by others inserted thereinto; for so sometimes some word or sentence in some copies inserted in some History in *Matthew*, or *Mark* more then other copies have, is found in the same History in *Luke* or *John* by consent of all copies.

And this is clear that there is nothing of faith about

about which there are diversities of readings, but what other places in which all copies agree, will guide us to discern what is consonant to truth of them, and which of them is corrupted and doth disagree ; nor any passage of weight in our received copies out of which our Bibles are translated, which other places in which all copies agree, will not confirm ; as in that most weighty place about which there are divers readings, *1 Joh. 5. 7.* there are three that bear record in Heaven, &c. which some copies have not, but most have; the Scripture else where attests it to be according to truth ; for we have the same there in *Joh. 1. 1. 33.* clearly spoken of, and all agreeing *εἰς ἓν* into one, as some read it : and again in *Mat. 29. 19.* with divers other places, which there is no difference or variety of reading in.

Nay we find the Holy Ghost sometimes varying a word in the Scripture ; and while the same truth is held forth, though with some variety of expression, its still divine truth and not for that variety in expression to be rejected : as where *Moses* said, Thou shalt worship the Lord thy God, and shalt serve him: our Saviour repeats it against Satan thus, thou shalt worship the Lord thy God and him only shalt thou serve: w^{ch} being both the sense of that place and the scope of divers other Scriptures: it was no untruth to say it was so written: this objection then is only a frivolous rub put in the way & not to be regarded ; these varieties

of

of readings being found either in matters not essentiall to the faith ; or if in such, yet then they are either so small that they no way alter the truth propounded, or are in other places cleared, and the right reading attested.

I know some object against the translating of them that we have them not in their proper language, and there is great difference in translations, and one Minister corrects one place, and another another : &c.

A sorry objection too ; for 1. we have them in their Originall languages, though all understand them not there. 2. That languages or words are *signa rerum*, the expressions of things and not the things themselves expressed, and that the alteration of the sound, or name of a thing in severall languages alters not the thing so differently named is clear ; and that interpretation is needfull in languages not understood to make them understandable is as evident : and that there are certain Idioms and properties of speech in every language which are scarce so fully to be expressed in other languages as in their own, is confest too by all that understand languages ; besides that there is variety of signification of some words in most (especially the Hebrew and Greek) languages, w^{ch} sometimes render sentences somewhat dubious as well in the Original as to the translators ; and sometime one translator takes a word in one signification, sometimes in another ;
which

which are not cases often obvious, but that the scope of the place & matter evidence what the use of the word there is, though sometimes it doth not so clearly but that there may be diversity of conceptions about it: yet this being usually in things less essential to the faith, no divine truth essential to our believing in God and walking aright with him, is thereby left uncertain; only some instruction or relation of things for our learning and further helpfulness or consolation (in the things elsewhere many times more clearly and without all doubt asserted) is not so fully made out in some translations as in others: which doth but shew an usefulness in giving diligence to understand and make out the properties of the Originall languages by men of learning, not at all that we are to slight the divine truths made out to us by the good hand of God upon those who have done their endeavours herein by translating them for us: especially seeing we have almost generally left to us in the margin of some editions the diversity of the significations in which such dubious places may be taken, that we might consider them both, and take either of them as God shall present instructions to us from them: and yet the rather too, seeing the great mysteries of God and Jesus Christ are in clear and undoubted expressions in all translations amongst us so unanimously represented, as that nothing but sloth or unbelief or wickedness can be

be the hinderance of our attaining to so much of them as may lead us to and preserve us in the way of salvation.

But yet neither is this all : there is yet another wile of Satan that prevails much with many, *viz.* that the Scriptures have another meaning then what the words import ; a spirituall, mystical, or Allegorical sense which is the true sense : and therefore they are not indeed to be rejected but studied : yet not to stick to the literal expression, but to find out the spiritual that is the allegorical sense : and this comes most up to the old Serpent, who did not at the first say, God never said ye shall not eat, but hath *God indeed said, or in saying said ye shall not eat, &c.* as if he should say, though them words ye heard, yet do you think that was the meaning of them ? there was some other thing in that saying then you think of, and not that which the words seem to import : this is a very specious temptation and takes with many, and the other forementioned are often made of use to usher in this.

In answering which, this I shall say, that 1. All Scripture in one sense hath a spirituall sense, as by spirituall sense we mean the sense of the Spirit, or that the Spirit holds forth ; but then that is most usually no other but what the words hold forth and express, as there is one god, one Mediator between God and man, the man Christ Jesus who gave himself a rancome for all : the
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sense of the Spirit in that is as is exprest in the words, and so usually in other places. 2. Many Scriptures are indeed parabolically and figuratively exprest, and there the Spirit had a further aime then at what the letter of the parable speaketh: but usually in such places too the holy Ghost discovers himself to speak by way of parable or similitude; as when its said, the Kingdom of heaven is like leaven, and like mustard seed &c. in which kinde of expressions the Letter tels us that the sayings are parabolically: spirituall things are spoken of and set forth under earthly similitudes: of which sort also are the descriptions of God oftentimes under bodily notions, as of hands, feet, wings, &c. and of Christ under the Metaphoricall terms of a door, a vine, a Shepherd, &c. which say in effect that what those things are in their severall relations to the earthy things they pertain to, that is Christ to his people; and these also are easie enough to any easie understanding, to be figurative and parabolically; yea 3. I deny not but there may often be an allusive use made of many Scriptures to illustrate other things by, then what they properly and directly speak to: which is indeed an Allegorical use: as *Paul* make use of the History of *Abrahams* having two sons to represent the severall conditions of two sorts of people that claim acquaintance with God, and that by those two Doctrines of Law and Gospel, are begot to wor;

worship him : and so many things that befall the people in the wilderness may be alluded to as resemblances and representations of what doth often befall men in their passage from the darkness of this world and Satan, to the enjoyment of the eternall inheritance : as Gods leading them with a cloud may instruct us into Gods guiding his people that follow him in the faith of Christ, and his so protecting them by that faith, that no spiritual temptation, or outward persecution shal scorch or harm them : and his leading them by a pillar of fire we may allude to, in setting forth his giving light and hope unto his people in times of their darknesse and afflictions : so we may allude to the story of *Orpahs* being perswaded to leave her mother in law *Naomi*, *Ruth* 1. in setting forth the slightly cleaving of hypocrites unto Christ : and to *Ruths* stedfast cleaving to her in setting forth the affection of sincere and honest-hearted beleivers unto Christ ; many such apt allusions there may be to things done and said in former times and recorded in the Scriptures ; even as Christ sets forth the way and usefulness of his exaltation by comparing it to the lifting up of the brazen Serpent in the wilderness ; and is set forth as our spiritual pass-over with allusion to the typical of the *Israelites* : but yet in these cases we are to minde, that neither the Histories that we so allude to are fables, and things composed only to that very purpose.

to set forth some such other spirituall things without any reality or truth in themselves as Historical narrations; for that would be all one as to say there is no such creature as the sun, nor other use of it but to be a representation of the Sun of righteousness in the things written and spoken of it, because he in Scripture is set forth by it; or such a weapon as a shield, but only something is spoken of under such a name to set forth God and Christ unto us; which would be evident falshoods.

Nor much less is that another fable, shadow, or feined figure that is illustrated and set forth by way of allusion to them: as if the Passeeover was a type of a type, a figure of Christ which is nothing according to the History penned of him, but a pretty devised representation of another thing; sure that that hath a shadow hath in it self some substance that is pointed to and represented in that shadow.

Its one thing to set forth one by another in way of similitude or allusion (in which also sobriety and understanding are to be used, least we make similitudes where there is none, or strain similitudes made by the Holy Ghost beyond what he maketh use of them or intendeth in them) and the taking away the being of the things to which we allude, and allowing them no other being but by way of representation as too many that so allude to the Creation of the world

world in the new creation, that they evacuate the truth delivered concerning the first Creation, and strain the similitude fondly, playing in the curiosity and pride of their wits to the detriment and obscuring of the faith; such wantonness we are to beware of: but much more I say when not onely the shadow but the substance too is annihilated: for

4. The Scripture in the Doctrine of Christ Jesus and all things needfull to be beleev'd to salvation, doth not only use similitudes to represent and set them forth, but also is plain, full and more evident, so as that in some places or other the mysteries are declared in the very Scripture sayings; as about the person and natures of Christ, his incarnation, growing up, teaching, working miracles, dying, rising, ascending, the end of all this, the obligation that lies upon us to God thereby with the whole way of salvation, what we are to do that we may live, and what that life is that we shall have in so doing, so far as can be made out to our apprehensions by word and Doctrine, or is needfull so to be, to make the expressions about which also to be but shadowes of other things, when as the Scripture tels us they are the things that were foreshadowed out, is horrible mistake and very dangerous; what Christ spake in the dark, he hath commanded the Apostles to speak in the light, and to proclaim more openly to the world

the mysteries and secrets that he more hiddenly propounded to them, which they also did revealing the mystery of God, and not yet hiding it in parabolical and shadowy words; as is plain by what the Apostle *Peter* says. *2 Peter 1.16. We have not followed cunningly devised fables when we made known to you the power and coming of the Lord Jesus.* Now what is that *μῦθος*, or fable, but properly a hidden mystical kinde of speaking such as the heathen used in their mysteries and to represent some secret Doctrines; yea sometimes the servants of God have used such speakings too; as *Jotham* when he reprov'd the men of *Shechem* for chusing *Abimelech King*, and *Abimelech* for his usurpation and Tyranny, by telling them of the trees going to chuse a King. *Judg. 9.* in which its evident that he meant not that ever there was such a thing as trees chusing a King, or that the olive and vine could make such answers: but in that parabolical and mysterious way of speaking (*μυθῶ στοιχοιμένῳ*) wisely invented and devised he plainly taxed the folly of the people, and *Abimelechs* wickedness and ambition; and that was the only truth that he aimed at in his so speaking to them; so *Aesop* a subtile deviser of parabolical speakings or fables, when he would insinuate good counsels, or reprove bad mens folly, he tels many pretty stories; as that a cock scratching up a dunghill found a Jewel, and finding it wisht rather that he had found

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found a kernel of Barley ; in which he intended not to tell a real story of any Dunghill Cock, but under that devised (*μύθος* or) Fable, to set forth the folly of vain men, who, if they light of some pretious Truth, or meanes of understanding, prize it not, but prefer some small worldly commodities or pleasures before it, as better suiting their principles and dispositions ; and so under a Tale of a Frog and a Mouse fighting, till the Kite catch them both up and devoured them, he sets forth the way and issue of civil dissentions, in which while both parties fight against each other, they both become a prey to some third common and more potent enemy ; And under the Tale of a Dog passing over the water with a piece of meat in his mouth, catching at the shadow of it, and loosing the substance, he declares how foolish vain men having some substantial Truth, and catching at some vain shadow of Truth, as if it were another or a more substantial truth, loose, and fall from that substantial Truth that before they were possesst of : Such is the nature of *μύθος παραποιημένος*, a devised Fable. Now the Apostle *Peter* tells us that they did not so declare the coming of Christ, as if what they declared of Christ as born of a Virgin, the *Word made flesh*, and as opposed by *Herod* and other enemies, working Miracles, dying, rising, and ascending, was but a witty representation of something done within them ;

as of Truth born in an honest and innocent heart, and there opposed by Corruption and Lust, yet after some strength attained, teaching many good Lessons to the soul, and doing great works in it, curing its blindness, healing its lameness, inlivening it from its deadness; sometimes again stifled as it were by corruption and darkness, but yet after a while getting the upper hand again, and obtaining a more glorious conquest, ravishing the soul, and carrying it up into heavenly joyes and consolations. Verily if this had been the thing the Apostles meant in speaking of Christ, his Incarnation, Sufferings, Teachings, &c. and all the History of Christ, but devised to set this forth, they have declared as plain and manifest, and yet as wisely a devised Fable as ever *Æsop* devised to represent his moral instructions: But the Apostle tells us lest we should be beguiled and led into such a fancy, that they did not follow any such thing when they preached Christ, but told us a true History, and that that was the *true Grace* into which they have instructed us, *1 Pet. 5. 12.* Its a trnth indeed, and that plainly asserted too in the Scriptures, that while we behold the glory of the Lord with open face, as in a Glass we are transformed into the same image, &c. that there is a great resemblance between the word of essence, or *Word* that is *God* made flesh in the person of Christ, and the Word or revelation of the grace of *God* in Christ

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united to our hearts by faith ; this conforms us
 unto Christ in Death and Resurrection : It is op-
 posed by corruption ; and growing up, getting
 roote, or dwelling richly in us, teaches and ad-
 monishes us and keeps us safe in the midst of cor-
 ruption from being overcome of it; yea, inasmuch
 as the Spirit of Christ is in it, it gives the soul
 understanding, and fills it with life, power, and
 salvation ; or rather, Christ doth all this by it,
 through his Spirit's working effectually in it ;
 possibly too corruption at some time may cloud
 and dead its operations in some hour of temp-
 tation and day of desertion ; and it may break
 forth again, and shine more gloriously in the
 soul after such a condition by the power of the
 Spirit quickning it in us, and it may then raise us
 up in our spirits more gloriously, and lead us up
 to heavenly consolations ; and all these things
 may be found attested in the Scriptures ; but yet
 this is not that coming of Christ in the flesh, the
 Death, and Resurrection of him declared in the
 Gospel ; but in some things the fruit of our sin-
 nings against God, or of his hiding his face by
 way of trial of our faith, and in other things
 the fruit and operation of the Spirit of God
 sent unto us in Christ Name, who suffered, and
 rose for us : We are to distinguish between the
 sufferings of the Humanity in the person of Je-
 sus of Nazareth with its Resurrection, and Glo-
 ry, his being made Lord and Christ, &c. and the

conformity of the Humanity to him in his members by the working of his divine Spirit in them through the faith of him ; and not make the things affirmed of the head meer devised things to set forth Truth in the members : nay, deny the head and make him but a fained type of the members, as they that *hold not the head*, Col. 2. 19. or ascribe not to the Humanity that suffered, rose, and ascended, or to Christ as in it, the true nature of a head.

I am the larger in this, because it having a shew of wisdom, beguiles many from the *head of all principality and power the Lord Jesus*, Col. 2. 8. 10. and as was foretold by the Apostle, causes them to turn asideto Fables, or rather to turn the Gospel into a Fable. This turning all into an Allegory is as notable a baite as any Satan can fish with ; for if a man be once brought to that, that he thinks the Scriptures hold not forth the mind of the Spirit in, and according to its expressions, but speak of other things : then it will follow that the literal expressions will not be much heeded, but some spiritual pretended mystery looked for to resemble the things spoken of; and then Satan himself transforming himself into an Angel of light, may pretend to declare or suggest that true spiritual meaning, and the soul hath nothing in the Word left certain by taking heed to which it may dicover him ; the Scriptures being now
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made to it, like to the Philosophers first matter, *Omnium formarum capax*, fit to be interpreted by any new devise or figment that hath a shew of wit and subtilty in it, as the spiritual sense of it; yea, the devil will lead men inevitably by this to deny the plainest affirmations of God in the Scripture, as he was bold to tell *Eve*, that *in dying she should not dye* : the dying spoke of, was not what she thought of; it should be but a dying to her present dark state of faith, and she should be as God, and live a more divine life of Knowledge and sense : so will he (nay he doth) lead men upon this principle to deny Christ the Lord that bought them, suggesting to them, that though the Scripture speak of one Jesus born of a woman at *Bethlehem*, and dying neer *Jerusalem* for our sins, and that we ought to believe in him; yet the truth is, that is but a Fable, a shadow, and type of some spiritual thing in us, which is the true Saviour indeed of us. Nay, he upon this ground, teaches men peremptorily to deny that there was ever such a one as that Jesus, and that he is to be believed in; and though men believe not in him, yet shall they not be damned, whatever the Scripture seems to say to the contrary : And so for the Resurrection of the body, it leads to turn that into an Allegory; and to say, however the Scripture seems to speak of such a thing, yet it but seems so; for its to be understood only of a resurrection of the Spirit

Spirit out of a sad and dark condition into a state of light and gladness: Nay, the very Being of God, and our walking towards him, the instructions, reproofs, and precepts of Grace must at length be so looked upon too as but figurative: for I have met with such as have not stuck rashly to affirm, that no line in Scripture but hath its spiritual meaning distinct from what the letter speaks; which is the way to deny the true God and his Worship; yea, to make nothing of corporal adultery, fornication, theft, drunkenness, and whatever evil the letter of Scripture reprovet: so that this will lead a man to be like a wild horse in a fenceless Pasture, to run whither Satan shall delude his fancy, and stir up his lust to lead him.

Therefore beware my Brethren of this temptation, and of those that shall intice you to fall thereinto by sleighting the open sense of Scriptures themselves, and endeavoring to draw you from it too: Take the Apostles directions; Remember the words of the Prophets & the Commandments of the Apostles of our Lord and Saviour, *2 Pet. 3. 2.* so look for the Spirits opening the mind of God, as to hold to the words which he hath declared himself in, and think not that he will declare himself to thee in any such new form, as to evacuate and make a fable of what he hath fore-declared. God raised up, and gave to his Church Prophets and Apostles (as was
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noted above) to declare his minde, and leave his Doctrine so to the Church, as that we might not be tossed too and fro with every winde of doctrine: But how should their Dispensations of their Knowledge of Christ as left to us by them, be usefull to keep us from such tossings, if they have given an uncertain sound, and left their Writings like a Weather-Cock, to be turned this way or that with every winde; if they have given us hidden expressions and left them at liberty to be interpreted by whatever other spirit can declare to us another mystery then what they seem therein to have delivered?

Dear souls, let us take heed to what is written for our instruction: If the touchstone given us be made uncertain, what are we better in trying mettals? if the Compass given us to sayl by fail or be uncertain, how shall we steer aright by it to our desired Haven? Suffer not we our selves then to be baffled out and spoiled by Satan and his instruments in this matter; remember it was the written Word; and in the sense that the words seem to hold forth without wresting, straining or allegorizing with which Christ opposed Satan in his temptations, learn we to do so also if we will go on safely and not be cheated of the inheritance. As for that objection of some (as of T. C.) that the Scriptures have come through the hands of Papists, and therefore probably they may be corrupted: Its a very weak one as

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concerning the Original Languages in which they were first written ; for neither have they only had the keeping of them, but those of the Prophets and old Testament the Jews have also, and both them and those of the New Testament the Witnesses against them and their evils have had in all Ages, as also the Greek Churches nor all subject to the Pope and his Faction ; and yet those Copies they have, in nothing of weight, if at all, differ from the Copies in the Latine Churches : nor is there any probability, that the *Roman* Church hath corrupted them ; not only because they could not do it, but others of other Churches, yea, so many as were faithful Witnesses against its errors within it self, must needs detect her falshood and cry shame of her, but also because then they would have corrupted them in those places which reprove and detect her own errors: Verily, if they ever dared to corrupt them, they were very fools to leave untouched the places that make against their own errors ; yea, and yet more, if they would corrupt them to speak against their errors, if ever they spake otherwise more conformably to them ; for there as they keep them (in their original languages) we find testimony born against all their errors, as against the Lordly dominion assumed by the Pope, against their adoration of Images, Invocation of Saints and Angels, Purgatory, Justification by Works, and what not ? so that the preservation

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servation of the Scriptures to witness against their corruptions, is a notable argument of Gods care of them, and that they are not corrupted by them; for if they had corrupted them, they would undoubtedly have done it in those things in which they make against them: But no more to that.

Let none of those vain assaults of Satan prevail with you, to let go the Sword of the Spirit, the Record of God in the Scriptures, with which ye should oppose him; but the more he indeavours it, the more fast hold it, and the more closely cleave unto them; mind we that of David, *Thy Word is very pure, therefore thy servant loveth it*, Psal. 119. 140. and that ver. 126, 127. *It is time for thee Lord to work, for they have made void thy Law; therefore I love thy Commandments above gold, yea above fine gold*; the more men slight the Scriptures, the more mind we them, and cleave we to them: there can be no greater folly then for a man to throw away his weapon, because his enemy desires to have it wrested away, that he might the better harm him.

SECT. 6.

A Caveat against their abuses of Scriptures by wresting them beside their meanings.

I Know its an ordinary objection against heed-
ling the Scriptures, that all Hereticks too will
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alledge Scriptures to maintain their Heresies; which as its true in it self, so is it rather an engagement to mind the Scriptures more diligently, and stick to them more closely, then therefore to neglect them; it being certain that no Scripture contains in it any error; but men do err in their collections from it; and that is certainly an error that contradicts the sayings of the Scripture. So we find that when Satan himself, the father of Heresies, set upon Christ with Scripture, *It is written, He shall give his Angels charge, &c.* Christ did not thereupon betake him to some other weapons, and let go the Scripture, but by cleaving to it repell'd his temptation from the abuse of Scripture: indeed here it becomes us to have our senses more exercised, that we may descry their deceits, and discover their perversings of the Scriptures; of which thing also I desire you to be careful, that they may not seem to beat you with your own weapons; for even they that make no account of the Scriptures, will catch at here and there a saying, and wrest it against the truth delivered in Scripture: so I have met with some (to give thee some instances hereof, and indeavour thy help herein) who against that in *1 Tim. 2. 6.* that Christ gave himself a rancome for All, have alledged that in *Isai. 51. 10. 11.* That the ransomed of the Lord shall return and come to *Sion* with singing; and thence argued that Christ gave not himself a rancome for All, because

because all shall not do so ; insinuating a conclusion directly contradictory to the Apostles Doctrine : now in such cases thou art to hold fast the Divine Testimony for truth ; and though thou art not able to detect the way of their sophistical arguing, no more *then the way of a Serpent upon a rock*, *Prov. 30. 19* yet thou art certainly to hold fast that its a fallacious way of reasoning that men use in such conclusions drawing, as in which they set Scriptures together by the ears that are not cross to each other in their plain sayings, as its evident, there is no more opposition between those two Scriptures before mentioned, then between these two, *God is the Saviour of all men*, *1 Tim. 4. 10.* and that, *The Nations of the saved shall walk in the light of the new Jerusalem*, *Rev. 21. 24.* Or that, *Happy art thou O Israel, a people saved by the Lord* : or then is between these two, *All that are in their graves shall come forth, some to the resurrection of life, and some to the resurrection of condemnation*, *Joh. 5. 29.* and that *Luke 20. 35.* *They that are accounted worthy to obtain the Resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, but are equal to the Angels, and are the children of God, &c.* And such places are to be cleared to be both true by distinguishing betwixt the things spoken of in them ; for they speak not (*ad idem*) or to the same thing, though they

they use the same kinde of word in either of them : as for example, That phrase, The Redeemed of the Lord in *Isai.* 51. 11. is not so general as that in *1 Tim.* 2. 6. nor doth it reach to all that at any time, or in any way are redeemed by him ; for he redeemed *Israel* out of *Egypt*, and yet all thence redeemed or ransomed went not to *Sion*, nor shall have everlasting joy and gladness ; for many of them were unbelievers. The ransomed of the Lord in *Isai.* 51. are the stock of *Abraham* and *Sarah.* ver. 2. that are gone into great bondage, and shall be brought out again by the hand of the Lord awakned and putting forth his strength and power, as in the dayes of old when he brought them out of *Egypt* : it speaks of a redeeming by power and strong hand, and a setting free from the yoke of oppression that lay upon them from men ; and it may be applied further to those that by the like putting forth of glorious power and spirit are brought out from under thralldom to corruption and Satan, and from Antichristian slavery, as in *Rev.* 14. 1. 4. *That are redeemed from the earth* (freed by the efficacy of the Blood and Spirit of Christ in their consciences from earthly affections) and from men, (that is from their tyrannizing over them, or they being tied and bound up to men for something in them as men, to admire, serve, and take up their faith and worship by the wills of them ;) such shall go to *Sion* and sing the song

either of the Lamb too; but that in 1 *Tim.* 2. 6.
 where its said, Christ gave himself a ransom
 for all, is spoken of as a thing done in Christ,
 and not upon, or in men, a thing to be de-
 clared to men, even to the Declaration of
 which to all Nations (to the utmost of his
 power) *Paul* was ordained, that in hearing and
 believing the goodness of God in Christ so de-
 clared to them, they might submit to God and
 Christ, and receive that further opening of his
 Love and Truth to them, in and by which he
 might set them free; and in that forementioned
 way of power redeem them: This speaks of a
 ransoming by price, and bringing them into
 such a freedom from the sentence of condemna-
 tion fore-past upon all in *Adam*. that Christ
 (that notwithstanding) may shew what favor he
 sees good to them, afford his bounty, patience,
 and Gospel to them as he pleaseth, to lead them
 to repentance, and upon their turning further
 love them. In like manner others deal with the
 precedent verse of 1 *Tim.* 2. viz. *There is one*
Mediator between God and man, the man Christ
Jesus; for endeavouring to disprove that we are
 to look to God by Christ as a Mediator; or that
 the Man Christ is Mediator of God and men,
 they produce and oppose to it, that in *Gal.* 3. 20.
That a Mediator is not of one, but God is one;
 therefore, say they, Christ is not a Mediator of

God, as is affirmed, *1 Tim. 2. 5.* and if not of God, then not of God and man, as is there affirmed also.

But in the same manner, as before, art thou to defend thy self against this arguing also, viz. hold fast the Divine testimony, though thou knowest not how to answer them, and know that they deal fallaciously with thee, though thou canst not perhaps so plainly tell wherein the fallacy lies with which he would ensnare thee; that they oppose as contradictory those things that are not so, but very consistent; for whereas the Apostle in the *Galathians* saith, *That a Mediator is not of one, but God is one;* that is, of one mind in both administrations of Law and Gospel, and needs none to reconcile himself to himself in his giving of them; That of the same Apostle in *Timothy* rather confirms it then denies it; for there is a mediation propounded not of one alone (as is the force of the Word *One* in *Gal. 3.*) but of two distinct parties, not as yet fully and compleatly reconciled to each other, God and man, in which the Man Christ Jesus is affirmed to be imployed as Mediator of them; so that these two are both true in their very expresse sayings, and neither of them contradictent to other.

Again, Others to prove that Christ was never otherwise born, crucified, dead, or raised, then

then he is now dayly in the hearts of mē, and
 as he was ever from the beginning ; as also that
 there shall be no other Resurrection or coming
 of Christ, then is now in, and to men in their
 spirits, and always hath been, they bring that of
Solomon, Eccles. 1. 9. That which hath been, that
also shall be, and what hath been done, that shall be
done, and there is not any new thing under the
Sun. And that in Chap. 3. *What hath been, the*
same is now, and what shall be now, hath been, and
God will require that which is driven away. Their
 mistake and abuse of which is easily discerned, if
 we hold fast to the testimony of the holy Ghost
 in other places, which contradict their inferences
 from it ; and if we also minde the scope of the
 Preacher, & whereabout he speaketh, viz. that his
 speech is about the vanity and vexation of spirit,
 that is in (& accrues to men from) worldly natu-
 ral things and actions, things (*sub sole*) under the
 Sun, or under the Government of it ; and then
 his meaning is plain, that there is a constant te-
 nor in the nature of natural things at all times ;
 the same species and properties in those species,
 not the same individuals, except they will affirm
 that they themselves have been men and wo-
 men, born, nursed up, and lived in the world in
 times past, even in *Solomons* time, or in the be-
 ginning of the world as well as now : and if so,
 I would they would call to mind what they saw

done then, and help to perfect the History of the world ; but thats evidently false ; *David* and *Solomon* are not now living under the Sun, but the same kinds of things there are, men now as then, and sin and vanity in them now as then, trees and plants, &c. and the same common affections of creatures now as then ; the same weakness, vanity, wickedness, and vexatiousness now as before ; and in that regard there is nothing new, no alteration of the nature of things under the Sun in their natural actions and conditions. But this is horribly besides the business of *Solomons* discourse, to say the earth upon which the trees and plants now grow, is as well void and without form now as it was in the first day of its creation ; and yet more, to say Christ hath come no otherwise in the flesh then he did in *Solomons* time, nor suffered otherwise then there he had done ; or that there shall be no other rising from the dead then was then, or visible coming of Christ in Glory and to Judgement : and indeed these are things *super solem*, above the ordering of the Sun. Beside, neither says he, *there shall be no new thing* ; but he speaks in the present time in which he lived, there is no new thing. The Prophet *Jeremy* that lived after him, says, *The Lord will create a new thing in the earth, a woman shall compass a man, Jer. 31. 22.* and sure that was in its time a new thing, that a Virgin conceived

conceived and brought forth without knowledge of any man ; yea God hath said that *He will make all things new* ; and therefore its evident that their enlarging of the Scripture beyond its scope and expression is very false and gross ; yea, that they are of the number of those men that *Peter* speaks of, *The mockers that should say, Where is the promise of his coming ?* (that is in effect, He shall never come again) *for since the Fathers fell asleep all things continue in like state.* Yea, yet further, we may retort this Scripture upon themselves as to their denial of the glorious coming of Christ, and his raising up the dead bodies of men departed, that being rather here affirmed ; for if that that is shall be, and God requires that that is past or driven away, then that body of theirs that is shall be ; and that Christ that was on the earth shall be again ; and though their bodies that are dead, and are, as it were, driven away, yet God will require them again, and judge them for what is past, and what men have violently thrust or driven away. But this is a safe Rule for thee to go by, that no Scripture is rightly interpreted, when its interpreted point blank contradictory to the sayings of other Scriptures about those things whereunto they are interpreted. Like to their abuses of these and other places, is that, that they quote, *Col. 2. 20. Wherefore if ye be dead with Christ to*

*the rudiments of the world, why then as living in the world are ye subject to Ordinances ? to shew that they are above the Ordinances of God, and need not regard them ; whereas the Apostle after explains himself to speak of the Ordinances or Documents of the world (for he adds, according to the Commandments and Documents of men, and that they have a shew of wisdom in worship) and not of the Ordinances of God, which who so is not subject to, is not subject unto God by whom and whose authority they are appointed : yea, the Apostle himself commends that very people for their Order as well as for their stedfastness in faith, ver. 5. and exhorts them to admonish one another ; and that in Psalms, and Hymns, and spiritual Songs, and to continue in prayer and thanksgiving, Chap. 3. 16. and 4. 2. &c. which are Ordinances of God ; and therefore sure he cannot rightly be understood in the other place, to tax them for being subject to them ; nay, if that was a fault in them, then should they not be subject to the Apostles teaching and admonition, they being also Ordinances of Gods appointing, 1 Tim. 2. 7. And to give but one instance more, They in like manner, some of them abuse that saying in Col. 1. 28. *Christ in you the hope of glory* ; the meaning whereof is this, that Christ, as he was made of a woman, and made under the Law, and as he died, rose, ascended,*

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scended, is glorified, and appears in the presence
 of God for us eyed, minded, believed on, and
 understood, is that that springs up in the be-
 lieving soul, hope of future glory; whereas other
 men, either have no hope of glory, or have their
 hope in other things; the believers hope is in
 and from Christ, as he hath done such great
 things for him, and is made of God such a Savi-
 our to him; that I say, as its known, believed,
 and minded, begets and maintains that hope in
 him. In which regard also (*viz.* as he is in his
 Knowledge, Faith, Love, &c.) he is said to be in
 him; as also in regard of his Spirit or Divine
 Vertue and Power in, and through that know-
 ledge and faith working in him. But this, I say,
 some abuse to this end, to perswade men that
 Christ is no otherwise existent but in the hearts
 of men, hath no real spiritual glorified body in
 the heavens, which is a meer strained and er-
 roneous collection; for if that were so, he should
 be rather the fruition of glory in them, then the
 hope of it onely; for the fruition of glory is in
 the believers having Christ really and personal-
 ly existent with him, *1 Thes. 4. 17.* And surely
 when Christ shall descend from heaven, and take
 up the dead Saints, being first raised, to be ever with
 him, he shall not descend or come out of his
 peoples hearts, and leave them in regard of his
 nhabitation of them; nor needed Stephen so

stedfastly to have looked up into heaven, to have seen him in his heart, *Acts* 7.55. nor would there have been any such glorious appearance of him unto *Paul*, as caused a bright shining, visible to the standers by, if he had had no other being or existence then in the hearts of men, *Acts* 9.7. and 22.9.

Such inferences then are meer abuses of Scripture, not asserted in, but contradictory to the Scriptures : by keeping close to which (as was before noted) thou maist descry them to be vain, as Christ holding close to the Scriptures, detected Satans abuse of Scripture to him, Beware I say then of their false Collections, and strained inferences against the stream of the Scriptures, and contrary to their plain sayings; and their errings from the faith once delivered to the Saints, as they are by the Scriptures made evident to be errings therefrom, contend against; but yet this their practise notwithstanding, or their allegation of Hereticks in general abusing and diversly wresting them, do not thou slight them, but the more to minde them, they being as the Apostle tells us, sufficient to make the man of God perfect, even fully able also to detect and reprove such abusive perversions of them; yea and in, and through faith in Christ, to guide and keep thee, and make thee useful to others also for salvation.

Sect.

SECT. 7.
Of Prayer.

AND yet because they are the Sword of the Spirit, a sword that cannot be weilded by every arm, or to purpose by any but by, and in the hand of the Spirit, thou wilt need skill and strength from God rightly to use and weild them ; for though they are the glorious things of God and Christ uttered by the mouth of his servants the Apostles and Prophets that are contained therein ; yet as they are written, so that writing is but a medium to make over those divine revelations by ; and the writing it self is not the thing that hath life in it ; but the things witnessed to, and spoken of in them ; which things are not the object of the natural eye that looks upon the outward writing ; nor is the glory and certainty of those things discernable to the natural understanding, unless the Understanding be opened ; though Truth in true expressions be presented to it, yet it will not see them in the lustre, beauty, certainty, glory, heavenliness of them ; nor will it minde the love, grace, wisdom, and glory of God therein shining ; and so the heart will not be rightly affected to them, nor able to hold them fast, so as nothing separate or withdraw it from them ;
nor

nor can, or shal we so make use of them, as not to be over-reached by Satan, or have them in readiness when we should have most use of them, unless they be put into us by the finger of God ingraven in our hearts, and dwell in us, being understood, believed, loved, delighted in by us; though the word therein declared be a spiritual Sword, fit to fight the Lords battel with, yet we have need of God to teach our hands to war, and our fingers to fight with, and to make it powerful and effectual against our spiritual enemies, against whom we draw it. Now the Lord hath promised to send his Spirit, to the end to bring his Words to our remembrance, to teach us, lead us into all truth, help our infirmities, &c. And he is a Spirit of Wisdom and Understanding, a Spirit of Might and Power, and of the fear of the Lord, a spirit of Truth and Consolation, in whose might and wisdom, and not in our own, if we encounter Satan and his messengers, we shall overcome them; but as he is in the hand of the Lord to send forth, yea, is his hand; so hath he told us, that he would be sought to by us, to perform for us the things that he promiseth us; and so for this his Spirit to give wisdom and understanding to us. Thence we are to look to him also in *prayer and supplications, with thanksgivings* for what he gives us; according to that *Phil. 4. 6, 7. In nothing be care*

ful or thoughtful (as to say and reason with our
 selves, how shall we finde out truth, how shall
 we escape the wiles of Satan?) but in all things
 or cases make known your requests unto God by
 supplications and prayers with thanksgivings, and
 then the peace of God that passeth understanding,
 shall keep your hearts and minds in safe custody
 [εἰρησύνῃ] in the knowledge of Christ; as if he
 should say, if you thanking him for what he hath
 done for you, call upon him for further grace
 and mercy, then shall he give down (or so mind
 you of) the knowledge of his Son, as shall safe-
 guard the heart in peace and quietness: and this
 too agrees with that in Prov. 2.3. If thou callest
 for wisdom, and liftest up thy voyce for under-
 standing: if thou seekest her as silver, and searchest
 for her as for hidden treasure, then shalt thou un-
 derstand the fear of the Lord, and finde the know-
 ledge of God; for the Lord gives wisdom, and from
 his mouth proceeds knowledge and understanding;
 which (ver. 10, 11.) if it enter into the heart and
 become pleasant to the soul, will preserve thee from
 the evil man that speaks perverse things, and
 from the woman (or spirit of error) that flatters
 with her lips. Seeing this so pretious wisdom
 comes from God, it is but meet and requisite
 that we go for it to God, that we desire and
 pray to him for it, and that without ceasing our
 desire and suit, till he do give it to us, yea, and
 hath

hath brought us by it to the heaven of rest, and set us past all further difficulties, trials, and temptations, in which we cannot but need wisdom to direct and guide us, which (saith the Apostle James also *Chap. I. 5.*) *if any man want, let him ask it of God, who giveth liberally to all, and upbraideth not*; thats far the better course, then to lean to our own understanding, and take the thoughts and dictates of our own hearts for sure guides, in which Satan oftentimes may come in and deceive us.

It is true, that God doth often prevent us with his goodness, and is found of them that seek him not; yea, that also is necessary to our seeking him; for if he did not first give to us a knowledge of our wants, and of his goodness, how should we call upon him? but its as true, that he having so prevented us, and freely made known himself to us, he expects this fruit again from us, that we be thankful to him, and follow on to know him, seeking for further help, and mercy of him. So he could have given us blessing, spirit, knowledge, &c. immediatly into our selves; but having found us unfaithful in *Adam*, and to have plaid the Prodigals, he hath in his wisdom, chosen rather to depositate them in Jesus Christ, willing us to repair to him, & to God by him for them, to be given us out according to our needs, which he also hath promised we shall receive,

so coming to him : but if we turn our backs upon him, and shall stoutly and proudly lift up our selves, and say, *Tush, we are Lords, we will come no more at thee, Jer. 2. 31.* we need not call upon God for any thing, for all things are ours, and *what profit is it if we pray to him,* (as wicked men are noted to say, *Job 21. 15.*) seeing God is engaged to us by his Promise, or we shall have what is appointed for us? If I say we shall thus reason, however we may (as others guilty of the like pride before us, *Mal. 3. 16*) be called happy by others ; yet surely God will resist us, and we are in danger to be given up to Satan, and to our own hearts, till they have brought us to confusion : The Apostle *James* plainly tels some, that they *received not, because they asked not, or because they asked amiss, to consume it on their own lusts, James 4. 3.* And our Saviour hath as plainly on the other side, bid us *ask that we may receive, and our joy shall be full, Job. 15.*

Restrain not your prayers therefore my brethren, but pour out your hearts before the Lord, not listning to vain Philosophy and Speculations about Gods Will and Way, nor prying into his Essence, and things not seen, so as to contemn and slight his Counsels, and then think to defend your selves by saying, our prayers cannot alter his Will and Decrees, we shall neither have the more for praying, nor the less, if

we

we pray not, for he cannot be wrought upon by any thing in us; for this is contrary to all piety and godliness. The Prophet *Isaiab* hath otherwise instructed us, that *God hath not said to the house of Jacob, seek my face in vain, Isai. 45. 19.* Do not thou justifie the counsel of the wicked, but pray *with all manner of prayer and supplication in the Spirit*, in every season or opportunity; and watch thereunto in all perseverance or strength, or fervency, and pray for all Saints, and for me, &c. as the Apostle exhorts, *Ephes. 6. 18, 19.* Pray with all prayer and supplication for every favor, and against every evil, acknowledging your follies, beseeching for forgiveness, intreating for help: in all prayer, in private, and in publike, by your selves, and with others, praying in the Spirit, not with the lips onely, but with the heart and spirit also; according to that, *I will pray in the Spirit, and I will pray with understanding also, 1 Cor. 14.* Its not saying a prayer that will suffice, or is regarded, but the heart and spirit exercised in prayer and supplication with thanksgiving, and that in Gods Spirit too, or in the holy Ghost, as in *Jude 20.* in his leadings, power, wisdom, teaching; as he sheweth you your wants, or the wants of others, and the goodness of God for supply, fills you with faith, confidence, boldness, earnestness: for prayer is indeed essentially an exercise of the heart, *Solomon*

and by the Grace and Spirit of God, breathing after God, and desiring and craving help or favour of him ; and this may be either with vocal words or without ; and yet with words usually, either in the heart onely, the heart speaking to God when no sound is heard, as *Hannah* did, 1 *Sam.* 1. or with the mouth also, as *David* and Christ, and the Saints of God in their several ages used most commonly to do. Its true, that God looks at the heart more then at the words in prayer ; but yet he regards those petitions that are poured out in the Spirit, and in the name of Christ in a single heart that are vocally exprest ; and they are not to be heard or regarded that contemn praying with words, and make a tush thereof, though in the mean time they pretend that they pray alwayes, in that they are content with what God doth to them, or now and then with this or that to be done to themselves or others : I fear such, under pretence of praying alwayes, pray not at all, or very seldom, and are rather of those despisers of Ordinances in *Mal.* 3. 14. that say, *It is in vain to serve God, and what profit is it that we have kept his Ordinances ? &c.* Surely Christ taught his Disciples to utter words, though he told them too, that he would not have them vain, in thinking to be heard for their much speaking ; yea verily, not onely *David*, *Solomon*, *Moses*, *Samuel*, *Daniel*, and all the ancient

antient Worthies uttered words solemnly in
 prayer unto God, but the Lord Jesus Christ also
 at several seasons: surely he needed not to have
 separated himself into a solitary place apart to
 pray, *Matth.* 14. 23. if to pray had been no o-
 ther business then many make of it; or if he had
 thought it needless to pray. When he was to
 leave his Disciples, he prayed with his voyce
 too, and uttered many sweet and pretious
 words, which are recorded, *Joh.* 17. And so the
 Disciples after the Ascension of Christ, contin-
 ed together in an upper Chamber in prayer,
Acts 1. And after the Holy Ghost was poured
 upon them, they were not of this Opinion of
 these proud spirits, that think they need pray no
 more, they have all already: but they continued
 in prayer still, and uttered words too therein,
Acts 2.42. and 4.24. and 6.4. *We will give our*
selves, say they, continually to prayer, &c. So
 when *Peter* was in prison they were met to
 pray, *Acts* 12. they could not pass away
 their time so jovially as some that pretend to
 know Christ as well or better, in laughing and
 sporting, carding and gaming, &c. but they
 spent their time (when they met) in prayer, and
 God heard them too. Yea *Peter* himself, one
 of the prime pillars amongst them, when he was
 at the house of *Simon* the Tanner went up into
 an upper Chamber to pray; and *Paul* when he

was to part with the Church of *Ephesus*, kneeled
 down and prayed with them, *Acts* 20. 36. to
 which also sometimes they added Fasting. Sure-
 ly then they that despise this Ordinance, or that
 think they do it sufficiently by now and then
 perhaps an ejaculation of a desire, despising to
 pray together solemnly as occasion is offered,
 are scarcely led by the same spirit that led the
 Apostles and ancient Saints of God; and they
 neglect one part of the spiritual armor provided
 for them, and in that plat lay themselves open
 to Satans temptations: yea sure, they that are
 above Ordinances, are also above this spiritual
 armor, at least in some parts of it; and when Sa-
 tan hath got them thither, he hath advantage
 enough against them; for now he finds them na-
 ked, and can as he lists captivate and wound
 them. To be sure, they pray not with all prayer
 and supplication: but by the Prophets verdict of
 such, they are proud and high-conceited, speak-
 ing great swelling words of vanity; and because
 they are sensual, they judge of Gods Word and
 Ordinances according to sense, counting Gods
 Ordinances low and foolish things, & preferring
 their own wisdom and ways before them, *Mal.*
 3. 15. I wish there be not too great an increase
 of this proud and sensual generation; and that
 it were not too common for people to count
 such happy, though they have despised the sim-
 plicity

plicity of Gods Wayes appointed for their salvation. But, ye beloved, beware of such conceits as such are led with ; and keep ye close to God, in making known your requests dayly and (as the Apostle exhorts) in every season, watching thereunto, that ye may find the leadings of the Spirit and Grace of God with you therein, and know what to ask of him, and that ye may hear what answers God will again return to you, not giving over your requests because ye are not presently supplied, or helped in the things ye ask ; but herein exercise Faith and Patience, and be strong, and persevere till God hath blessed you. Remember *Jacob* who wrestled with God, weeping, and making supplications unto him, and prevailed : Remember also that Christ our Lord hath left us many instructions to importunity in prayer, with many encouragements thereunto, that we might not (*μὴ ἐνυπνέειν*, *Luke* 18. 1.) be out-evilled, & made to faint by his seeming delays and denials of us ; though he may try us, yet calling upon him in his way, & according to his Will, he will not deceive us. Indeed if we regard iniquity in our hearts, if we set up an Idol in his Temple, and pollute his Name, he will not hear our prayers ; he will have us lift up pure hands, and clean, single, true hearts, and then he will be found of us : Its true, in many things we sin all, and he is of purer
eyes

eyes then to behold iniquity ; and we are in our selves too unworthy to have audience by him, and too unable to do any thing fit to be presented to him ; but in that he hath also provided encouragement too for us ; we have an Advocate, and a high Priest with him, who hath prevented us with his Love, in offering up himself for us an offering of a sweet smelling favour unto God ; and its his work *to intercede to God for us* ; for us I say in special *that come to God by him*, to take away our sins, and perfume our prayers with the odours of his Sacrifice, and so make them acceptable unto God ; yea he mediateth the New Covenant for the called Ones, that the holy Spirit may be given to them to work their works in them, and that they may receive the inheritance promised them. Having then such invitations, faithful promises, and every way great encouragements, let us not put off this business to some pretended illuminate Elders, but *let us go with boldness, true hearts, and full assurance of faith, having our hearts sprinkled with the blood of Jesus from an evil conscience, and bodies (or whole conversations) washed with pure water,* (the pure water of his Word, and the grace held forth to us therein) and call upon God in and by Christ for our selves, and one another, that he may help and save us. Had we an al sufficiency in our selves, we should not need to go for help

to God; but we are not God, nor hath God put the disposal of himself and fulness into our hand, but reserves it with himself in Christ, ready to give it forth to us, in submission and supplication to him for it; so that we have need also as well as encouragement to call upon him: Pray then for help for your selves, and pray for one another, and for all the Saints; and in special, that they may be enabled to stand, and for me also the meanest of all Saints, that I may so declare and walk on in the Mysteries of the Gospel as I ought; God will not onely hear you for your selves, but for one another; and without his hearing and helping, the other parts of his spiritual Armor will be too heavy for you; you will be as unable to buckle them all on, and go forth in them, as *David* was to go forth in *Sauls* armor; but call upon him and he will help you, yea and be armor of proof to you.

Sect. 8.

Of Brotherly Communion.

YEa yet further, my brethren, that we might yet be better enabled to resist Satan and his temptations, and to go on with patience and chearfulness in the race set before us; let us go on together in love and unity, *not forsaking the assembling of our selves as the manner of some (yea of too many) is.* God hath called us together

ther unto Christ as to a head, and in him hath compacted us together as a body, giving us a common interest in the priviledges of Christ, and useful gifts, differing according to his goodness, that we might both have need of, and be useful one to another, each supplying to other, out of that measure given to it from the Head, in the faithful loving exercise of themselves, in which God giveth forth his blessing; even as the body natural thrives while the members compacted together do minister to each other nourishment and spirits, without stop or interruption; but when the blood and spirits have not free access and recess to the several parts and members, it decays, grows diseased and ill-affected, and often falleth into sickness and death; so is it here; while the unity of the Spirit is held fast in the bond of peace, and brotherly love abides, and each in love seeks the love and profit of other, all grow up together to a perfect man; yea, and all together become as a City compacted, and at unity within it self, and so more strong and able for offence and defence, against all that would annoy; but being disunited, either through Factions and Divisions, or through a willing careless neglect of each other, and the administrations of the Lord to all by every each one, they become weak and feeble, and Satan gets great advantage against them to

infect them one by one, and to devour them; for in loose sitting one from another, or divisions each member contents it self with that measure given to it self, or to a few, and deprives it self of that strength, life, nourishment and spirits that might be administred by many. Now though God be al sufficient to preserve and strengthen one alone, where he by his Providence necessitates it to be so, or in a hidden day, such as that of *Elias*, when the Saints appear not to, or know not one another; yet where he hath given opportunities of communion, and mutual edification, and that through pride, negligence, envy, or arrogance is despised and slighted, there souls receive not that measure of his fulness and sufficiency that otherwise they might; for he that so sleights and despises, sleights and despises the way that God hath appointed and ordained for us to waite upon him in; and he that despiseth his Way, despiseth him that appointed it; and out of his way, in a mans own way will he will not meete with blessing: nay, out of Gods way and in their own, seem it never so right to men in their own eyes, they may, and usually do meet with delusion, it being a just judgement of God upon the pride and folly of men, that seeing they refuse the simplicity of his, they should perish in the smoothness of their own, *Psal.* 81. 10, 11, 12.

2Thes. 2. 10, 11. The Serpent deceived *Eve* parling with him alone, she listning to him, and eating of the Tree before any mention made of advising with *Adam*; and being her self deceived, she became an instrument, under pretence of her experience or knowledge of its goodness, to lead *Adam* also into the transgression: and verily the Apostle intimates, that the forsaking the Assemblies of each other is the leading way to that wilful sinning that excludes from all further benefit of Christs Sacrifice and mediation, and layes open to devouring judgement: And *Jude* exhorting earnestly to contend for the faith once delivered to the Saints against ungodly men that deny the onely Lord God, and our Lord *Jesus*: after many Badges and Characters of them, he gives this as the last, *vers. 19. these are they that separate themselves, sensual, not having the Spirit*: these are withdrawers of themselves from the Gospel and its Ordinances, and the Assemblies of faithful men, and are sensual, that is, judge of Gods Wayes by sense, and not by faith, the spirit of which they want, and so give not God the glory of his Wisdom and Truth: they see no form or beauty in the Gospel, in prayer, in breaking bread, in mutual helping, and provoking one another; what is in these things, say they? we have used them so, and so long, and we feel no good in them, like those in

Mal. 3. 15. What profit is it that we have observed his Ordinances, and walked mournfully before the Lord? So stout are their words against the Lord; though they will not see it, but run from the simplicity of Gods appointments, and so deprive themselves both of that preservation and growth in the faith, that in patience, continuance, and holding fast their profession and confidence they should meet with, and also of that future reward that God gives to those that fear his Name, whose often speakings to one another he hearkens to, and hears and sets down in his book of Remembrance; according to that of Solomon, Eccles. 4 9. Two are better then one, because they have a good reward for their labour; and if they fall, the one will lift up his fellow; but wo to him that is alone when he falleth; for he hath not another to lift him; Such a one is both more easily overturned and thrown down, and being gone, is the less recoverable. Again, If two lie together they may have heat; but how can one be warm alone? In Christian Communion and abiding together in the fellowship of the Gospel, there is spiritual heat and fervor; one whets up and provoketh another to love and good works, of which the forsakeing of the Assembly depriveth a man: yea, if one prevail against him, two shall withstand him. One may watch over another in Christian Communion,

yea

yea and a threefold cord is not easily broken: where two or three are gathered together in the Name of Christ, there he comes in and twists them faster in his Spirit, so that unless by untwining them they are not easily broken.

Take we heed then to watch over one another, and frequent Gods Ordinances together. And indeed God hath appointed such Ordinances as will put us upon mutual walking together, as exhorting one another, joint prayers in the Name of Christ, breaking of bread, &c. so that we must despise and kick against Gods Authority if we will not walk in the faith together: yea he hath so measured out his Gifts and Grace amongst his Saints that none might say to other, I have no need of thee, and that we may not attain to comprehend the depth, length, height, and breadth, and know the love of God that passeth knowledge but in unity with all Saints, Ephes. 3. 17, 18. Despise not Prophesying then, nor forsake nor the assemblies of your selves, but build up your selves in your most holy faith, praying in the holy Ghost, walking in, and provoking one another to love and good works, firmly believing his Promise of blessing, who hath said, *In every place where I record my Name, I will come to thee, and I will bless thee, Exod. 20. 24.* : And again, *Blessed is he that heareth my Words, and Watcheth daily at the posts of my gates;*
for

for he that findeth me findeth life, &c. Prov. 8. 33. And where brethren dwell together in unity, there God commandeth his blessing, even life for evermore, Psal. 133. 1. 4.

SECT. 9.

That the Ordinances of Christ are yet in force; and none ought to slight or exempt themselves from subjection to them.

BUt forasmuch as here thou art in danger to be incountred with many specious words tending to withdraw thee from the fellowship of the Gospel, and with brethren in the Ordinances of Christ; needful it is that something more be spoken thereabout to warn thee of some dangerous principles that do great service herein to Satan; for thou mayst meet with them that will not onely deride at the simplicity and seeming weakness of the Ordinances of Christ (not considering that it is the usual way of God to make choice and use of the weak things of the world to be the mediums of glorifying his power, and of confounding the things that be mighty, that so the power might be known to be of God, and not of the medium or outward ordinance, and so consequently, that they that contemn the Ordinances of God for their weakness and sorriness, do therein despise and condemn

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condemn the wisdom of God and deprive them-
 selves of the blessing that he holds forth by and
 in them :) But also, will tell thee that they
 for their parts are got into a higher Form, or to
 be under a more glorious dispensation above all
 Forms or Ordinances, so as that they are of nouse
 or profit to them; so that God is throwing them
 down, or hath cast them by; and its a far happier
 and higher state to be, and live above them then
 under them; so intisling thee from attendance to
 God in them, & to aspire, *Eve*-like to that better
 and higher condition; but therein they play the
 Serpent with thee, and therefore beware of
 them. Indeed there are Ordinances that be-
 lievers are not under, *viz.* the ordinances of
 mans invention in the worship of God (for o-
 therwise we are to be subject to the civil Ordi-
 nances of man for the Lords sake, 1 *Pet.* 2. 13.)
 such as *Touch not, tast not, handle not, &c.* according
 to the traditions & commandements of men, *Col.* 2.
 22. as also the Ordinances of the Law of *Moses*,
 and Jewish observations Christ hath freed us
 from; but of these is not the question; but of
 the Ordinances of the Lord, even of the Lord
 Jesus, such as Preaching, Hearing, Prayer, Bap-
 tism, the Supper of the Lord, &c. Concerning
 which also thats not to be denied, that they are
 not the matter we are to live upon, the meat we
 are to feed on : The Lord Jesus himself, as he is
 the

the great Witness of the love of God to us, and the Revealer of his minde, is the true Lord of heaven, and those Ordinances are but as dishes in which that food is presented, or the way in which we are to seek and look for it : for men to live upon their acts about, and attendance to them then, is to idolize them, or lift them into an higher place then God hath appointed them, and to make a Christ of them, neglecting and missing Christ himself, the life and fulness of them. And such an abuse of them, or of our selves in them, is as far from pleasing God, as the setting up devices of our own, as is to be seen *Iai. 66. 3, 4.* from resting in the form of godliness without, or with denial of the power of it men are to be taken : and did these men say no more, they were to be commended therein; but when they take advantage from this truth, under pretence of taking men off from resting in Forms, to withdraw them from the Ordinances themselves, as if they are to look after a power without a form therein, they do foolishly, being deceived, and deceiving; therein they set themselves against the Lord Jesus, who commanded them; yea exalt themselves above him, and above God in him : Even as they that throw by the Acts and Ordinances of Parliament, though never so lawfully convened, and pretend themselves to be above them, do therein throw by

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their Authority, and set themselves above it :
 and fare they that do so with Christ, do deny the
 Lord that bought them, and exalt themselves
 with the man of Sin, above all thats called God,
 or that is worshipped ; as if God and Christ had
 no authority or power to bind them. Perhaps
 they will tell thee, that as some persons may not
 be concerned in some Acts of Parliament, and so
 they may be above it, because it doth not reach
 them ; and all Laws or Acts, though of that au-
 thority, yet when repealed, men are not under
 them, and yet no lifting up mens selves against,
 or above the power that made them ; so there
 are some persons who are above those Ordinan-
 ces of Christ, because he did not intend them for
 them, or to be of any binding force to them ;
 or, that though they have been in force, yet now
 their date is expited, he hath disannulled them.
 To the former part of this objection agree those
 sayings of some, that they are under a higher
 administration ; time was when they were under
 them, and found use of them ; but now they are
 so no longer ; they are useful for Novices : but
 when Christ hath given his Spirit unto men, and
 so they have him, they have no more need or use
 of them. To the former agrees that conceit, that
 as the Laws of *Moses* were in force some time
 till the coming of Christ in the flesh, but after
 that, gave place to him, and God then changed
 his

his administration; so the Ordinances of Christ were in force so long as Christ was in the flesh; but when the Spirit of Christ was given, or Christ laid aside his flesh, and came in Spirit, then no more use or need of them. The latter of which contains notable deceits and falsehoods; for neither did the Law of *Moses* cease to be of force when Christ came in the flesh, but was in force till after his Resurrection, untill the pouring out of the Spirit, or his coming in Spirit, as they call it, though the Ordinances of Christ were instituted before that time also; nor did Christ put off, or lay away his flesh, but raised it again, that the word of Prophecie might be fulfilled, that said, *Thou wilt not suffer thine holy one to see corruption*, which the Apostle *Peter* tells us was fulfilled in that *That the flesh of Christ saw no corruption*, *Acts 2.31*. Though he laid aside his weakness and form of a servant, yet not the substance of his body, which he shewed to his Disciples to have flesh and bones in it after his Resurrection, and in which he ascended, filling it with the glory of God, as before it had the experience of mans low condition. Besides, Christ poured out his Spirit upon his Disciples, to that end that they might teach and subject the Nations to his Institutions; and they were so far from expiring then, that then was the beginning of their impouring. Plain it is that our Saviours

Commission

Commission (in which he injoyns, and authori-
 ses his Disciples to *disciple the Gentiles* (or Nati-
 ons) *Baptising them, and teaching them to observe*
all things that he had commanded them,) *Matth.*
28.19. did both begin then to take place, when
 the flesh or body of Christ being taking up
 from them, the Spirit was poured out upon
 them (for till then they were to (and did) tarry
 at *Jerusalem* in expectation of the promise of
 the Spirit to fit them for the works of their
 Commission, *Acts* 1.4.) and the Ordinances
 therein spoken of were ordered to be in force
 to the worlds end; for so long as he expressly tels
 them they should have his assistance, and spiri-
 tual presence in the work of their Commission;
And so I am with you (saith he) *to the end of the*
world: And the Supper of the Lord is said to
 be for *shewing forth of the Lords Death till he*
come, *I Cor.* 11.29. for which coming the Church
 prayeth; and therefore surely is so to pray till
 he come. But here some have another glorious,
 but deceitful evasion; for granting that they are
 of force till the end of the world, & till the com-
 ing of Christ; they reply, To us he is come, and
 with us the world is at an end; we are already in
 possession of him, raised, judged, and in heaven:
 And here seems to be the height, and strength
 of delusion: and this is that with which they
 strengthen the former part of the above-men-
 tioned

tioned objection, namely, That they are attained to a heigher administration then to be under them.

To discover their delusion in which, let this first be premised, that these expressions are capable of a double understanding : the one more inward and spiritual, and as a first fruits of or earnest of the other : a coming of Christ in the power of the Spirit to the soul, raising it up in the knowledge of himself, and God in him, from its spiritual death in sin to a spiritual life, the life of God, justifying of it, and giving it an escape from condemnation, taking it out of the state of the world, and deadening it in its principles and affections to the world, and the world to it. And here Christ is to and in the soul its life and hope of glory, and sets it in heavenly state with himself in regard of hope, and some experience of the powers of heaven : And this is a thing that comes now to one soul, now to another as men are brought in to depend on him. But now there is another sense of those phrases, and that most usual in Scripture, namely to denote the great Day of the Lord, the coming of Christ in glory and power, bringing all his Saints with him, executing vengeance upon all that have done ungodlily, and fully freeing not onely the spirits of the Saints from thralldome in a first fruits, but their bodies also from death

death and corruption, which is called the redemption of our bodies, Rom 8. 23. When every eye shall see him, &c. Rev. 1. 7. When all that are in their graves shall come forth, some to the resurrection of life, others to the resurrection of condemnation, &c. Joh. 5. 29. When all the Saints together shall be caught up to meet the Lord in the air, and be for ever with him, 1 Thel. 4. 16, 17.

Now as these men deny this his glorious personal coming, turning all, so well as their wits will serve them, and their Father help them, into an Allegory; so in these two things they grossly err.

1. In thinking that persons to whom Christ hath come by his Spirit, and whom he hath raised and quickned up to a lively hope, as in the first sense, are thereby above Ordinances, and not bound to attend them; for indeed then are they fittest to use them, and will be most profitable or profited in attending on God in them. Besides, we finde the Apostles and other Primitive Believers of another way and judgement: when the Spirit was poured upon *Cornelius* and his household, that exempted them not from the outward Baptism, *Acts* 10. 48. nor were the Apostles themselves exempted from solemn prayers and fasting, breaking of bread, Preaching the VVord, &c. even after the holy Ghost was poured upon them, and Christ by his

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Spirit

Spirit dwelt with them, as is plain in *Acts* 4. 26. 31. and 6. 4. 6. and 13. 1. 3. and 14. 23. yea, *Woe* to me, saith *Paul* (even after the holy Ghost was shed abundantly upon him, *Tit.* 3. 6.) if I preach not the Gospel, 1 *Cor.* 9. 16. and the Bread (saith he) which we break, is it not the communion of the body of Christ? and the Cup that we bless, is it not the communion of the blood of Christ? 1 *Cor.* 10. 16. yea, in 1 *Cor.* 12. 13. We are all baptized (saith he) by (or in) one spirit, into one body, and have been made to drink into one Spirit: and Chap. 6. 11. they were washed, justified, sanctified, in the Name of the Lord Jesus, and by the Spirit of God; but what were they all above Ordinances therefore, & no matter for observing them? No such matter, but they are yet ordered about their eating the Lords Supper; yea, and such as whose election by the sanctification of the Spirit is affirmed, are exhorted by the Apostles to Prayer, to attend on Prophecy, to stand fast, & hold the traditions (such as the Supper of the Lord is called, 1 *Cor.* 11. 25.) received from them, either by word or writing, 2 *Thes.* 2. 13, 14, 15. Many other like passages thou mayst finde in the Apostles writings, which they writ to preserve the Church from sin and error, which may discover the falseness of that conception. Yet,

2. They err much worse in that, confounding the coming of Christ in Spirit to the spirits of

men in particular, with the great Day of the Lord, when he shall come to the destruction of ungodly men, and the utmost salvation of all that have believed on him; the Kingdom of God in the hearts of men in this Day, of which Christ spake to the Pharisees, *Luke 17. 20, 21.* (that it comes not with observation, and that it is in men, yea in the Pharisees, working and tending it self to their hearts, though rejected by them; but filling those that receive it with righteousness, peace, and joy in the Holy Ghost) with the glorious Kingdom of Christ, which he is gone to receive, and which shall be set up, or made manifest in the world at his great coming, when he shall judge the quick and dead, *2 Tim.* 4. 1. of which he spake to his Disciples, *Luke 17. 21, 22, 23.* they apply to themselves as already done in and upon them, those things that are proper to that great Day of his, destroying the great hope and expectation of the Saints, which that great and glorious appearing, *Tir. 2. 13.* denying and mocking at that his visible and glorious coming: yea, and where their principles somewhat throughly improved, denying the Resurrection or Redemption of the body, and denying the Resurrection all that to be hoped for, or met with, is here accomplished, which we shall speak more fully to in the proper place and occasion. Onely now I would have thee minde,

that they are strongly deluded herein, and that they are of those that our Saviour there doth warn us of, that say, Lo here, lo there, here in us, and to us Christ is come, and the day of the Lord is revealed; with us, or with such and such persons the Judgement is over, the myſtery is fulfilled, the world is at an end, and we are in poſſeſſion of our glory, though others yet are not. Believe them not (ſaith our Saviour) neither go after them, for that coming of the Son of man ſhall be as viſible and evident in a moment as the lightning that ſhines from one end of the heavens unto the other end thereof; it ſhall be open and manifeſt to all, *Luke 17. 22. 23.* Every eye ſhall ſee him, even thoſe that have pierced him, and all the families of the earth ſhall wail over him, *Rev. 1. 7.* As the bringing in and alteration of former diſpenſations, or administrations of his Kingdom have been witneſſed and evidenced by notorious Demonſtrations of Gods Authority and preſence, ſo ſhall this laſt alteration be more viſible and notorious than the reſt. When God gave the Law of *Moses*, he did it in a ſolemn manner, with the voyces of thunders and lightnings, the ſhaking of the earth, &c. by which he owned and confirmed it as of himſelf, and when he took away that adminiſtration, and brought in his onely Son, and the Ordinances of the Kingdom in its preſent external adminiſtration

ministration, he owned and attested his altering the former, and bringing this in by the gift of tongues, and by many wonders and signs, and divers powerful works, and distributions of the Holy Ghost, *Heb. 2. 3.* And when the time of the restitution of all things which God hath spoken of by the mouth of his Prophets shall come, and when he shall send his Son Jesus Christ again, *Acts 7. 21, 22.* (whom the heavens till then must contain) to take an account of all men, how they have submitted to him in the former administrations of his Truth and Grace amongst them, and to render to every man according to his works; shall that be hidden and done now to this man, and then to that, no man sees how, without any publike evidence to the world? No, no, that shall be most powerfully, and to the world with greatest solemnity declared, so as none shall be thereof ignorant, but all flesh shall see his salvation unto his people together; and those that have rebelled shall be with wondrous terror delivered over to their eternal destruction. The heavens shall be on a flame, or the elements melt with fervent heat, *2 Pet. 3. 7, 10, 12.* (even these heavens and elements, and the host of them that now are,) and the earth shall be burnt up with the works thereon, even the earth that now is; and that answers to the

earth drowned with the flood in the days of *Noah* ; the graves shall give up their dead, and they that sleep in Christ in bodily death, shall be, together with such as live to that day, caught up into the air to meet him, and be ever with him, whom now in this body they are (though Saints) absent from, *1 Thes. 4. 15, 16.* with *2 Cor. 5. 6.* and one shall not prevent another in possessing that Kingdom, or the Kingdom in that administration. *Abraham, Isaac, and Jacob* are not made perfect without us, nor shall any then living prevent those that have died in the faith long since, and received not the promises at their dying, *Heb. 11. 13, 39, 40.* They are lyers and Antichrists then that tell thee they have those things already, when as many of the Saints, or such as shall be so, are yet dead in their spirits; yea dead in sin. Its true, at that great appearing of the Lord, Gifts shall cease, and Tongues, and Prophesying, nor shall any man need in that Kingdom to say to one another know the Lord, for all the subjects of it shall then know him, when we are all come together, in the unity of the faith, and in the acknowledgement of the Son of God unto a perfect man ; but till that time, as we have clay tabernacles, bodies of flesh for our spirits to inhabit in, so shall we need outward mediums for our helpfulness, suited to our condition ; and Christ being ascended, hath also

given

given gifts unto men, and appointed the ministration of his holy Apostles and Prophets, with the Evangelists, Pastors and Teachers to teach his Saints by, *for the work of the Ministry, for the perfecting of the Saints, and edifying of the body of Christ,* and to preserve us from being blown away from Christ by every winde and blast of Doctrine, even untill that time that we all come together, as is said before, unto a perfect man.

Hold thou these things fast then, and be not shaken in minde by any mans words or writing, or by spirit, as if that Day of the Lord was always to some or other come; come in the Apostles time to them, or in this time to these, as it must be, if there were any morning light in these mens doctrine: Its to be feared rather, that these are introducing a more notable Apostacy from Christ, that must precede, or go before that his coming: See I pray thee, *2 Thes. 2. 1, 2, 3, 4, &c.*

I might insist upon that saying here, That the worlds at an end in, and with them; for such like expressions drop from some; but I hope thats so evidently false to any in their right minds, in that they yet live in the world, eat and drink, marry, and are given in marriage as other men, yea follow the fashions of the world too, in trimming up themselves, and seeking the riches, pleasures, and fulness of the world, so as that

Religion rather seems at an end with some of them, that little credit will be given them therein.

Sect. 10.

Of Sobermindedness, and Humility.

TAKE heed also my Brethren, of those evils before spoken of, that lay open the soul to the power of Satan, and especially of spiritual pride, highmindedness and curiosity : think not of your selves, because of your parts, strength, wisdom, visits, attainments, above what is meet; nor lift up your selves by those things that are given you. There is an infobriety, and spiritual pride, that many times men of parts, yea believers are prone to fall into, to over-wean their own abilities : Did not *Peter* err that wayes, when he was confident, that though all denied Christ, yet he would not ? and we see what became of that thought ; it made him presume to put himself into the temptation more then the rest ; and when he was tried, he proved as weak, or weaker then the rest. *A haughty minde often goes before a fall*, Pro. 16. 18. Men proud of their abilities, and puffed up, as if they were some body in their attainments, are nigh to falling ; for he that lifteth up himself shall be abased, but he that humbleth himself shall be exalted, Luke 14. 11.

God

God resisteth the proud, and giveth grace to the humble, 1 Pet. 5. 5. And yet how prone men of parts, or such as attain to much favour with God, are to be puffed up, we may note in this, that when God had rapt up *Paul* into the third heavens, he presently after sent him a prick in the flesh, a messenger of Satan to buffet him, that he might not swell, in a fleshly doting upon himself, for the abundance of visions and revelations given him, 2 Cor. 12. 7. Flesh hath an inclination in it to swell, even by occasion of those things that God priviledges a man in by his Spirit, therefore it needs to be sometime taken down: *Paul* was not without some feeling of it, and therefore could the better warn others of it, *Not to be highminded, but to fear, Rom. 11. 20.* especially seeing our standing is by faith, and faith receives all from, and lives upon another, and not upon a stock in a mans self: Its a vertue carrying the soul to lean wholly upon God in Christ, his Wisdom, Strength, Mercy, Truth, Faithfulness, and not upon its own sufficiency, parts, attainments in it self, &c. Now as he that lives upon God, must needs live surely; so he that lives upon his own fulness, though he think it is God in himself he lives upon, must needs live dangerously, because upon an empty broken Cistern; there are no persons in greater danger to fall into the temptations of Satan then such; for they

they that live on high in themselves, are like the drunkard on the top of a mast; being drunken with a conceit of their own sufficiency, they reel and stagger too and fro, and fall down into the gulf of error and wickedness; for by how much the more the heart exaltech and prides it self in its fulness, so much the less it mattereth to lean upon Gods Word, and mind his Directions; and the less it mindeth Gods Word, the more empty it is of the Strength and Wisdom of the spirit that therein worketh, and so the more apt it is to close with delusions, especially with such swelling words of vanity and deceit as best suit with, and nourish such conceits of self-fulness, pride and high thoughts of self, putting men upon bold presumptuous adventures, as if they could fly up into the heavens, and as if they had now no further need of Churches, or Gods spiritual weapons; no further need of Praying, Hearing, Scriptures, Conference, any thing; they are ready to dare the devil to tempt them, and sit loose from Christ, as able to go on alone without his mediation; but alas, this is their folly; for leaving him, they are soon over-reacht by Satan, who can easily hold them fast, especially when he hath perswaded them there is no such thing as a Devil, or Satan.

Take heed therefore of this, and of that other branch of insobriety that usually accompanies it,

viz. curiosity in our searchings and inquisitions after knowledge, an over-reaching of our selves to see into secrets, a peeping into the Ark, *a prying into things not seen, being vainly puffed up with a fleshly mind*, Col. 2. 18. a thing that hath ever proved very dangerous and hurtful to them that have been addicted thereto: what caught *Eve* at the first, but a desire to be as God, knowing good and evil? and what makes men more to turn out from Christ, then a not being content with his simplicity, but affecting vain Philosophy, or a desire to know, and by reason to dive into things that are above our comprehensions? whence else proceed those questions about the secret purposes, thoughts, and hidden counsels of God, the curious inquisitions into his Essence, and about heaven, hell, the state of souls departed, and many other curiosities beyond what the VVord declareth of them; questions which we may comprehend under those that the Apostle says tend not to profit, but to pervert men, and undo them: he that walketh humbly, as knowing nothing but infirmity and evil in himself, and contents himself with things revealed, receiving such Truths, so as to walk in them, and keep close unto them, avoiding nice and hidden speculations, he walks surely, and shall be preserved from falling; when others that climb aloft, tumble down again: Take we therefore the
counsel

counsel of the Apostle Peter, 1 Pet. 5. 8. *Be sober, be vigilant, for your adversary the devil goeth about like a roaring lyon, seeking daily whom to devour, whom resist stedfast in the faith.* Keep close to the Faith, and so to the Word of God, the proper object of mans Faith ; but take heed of an insober prying into things besides it. Be not drunk (as not with pleasures, cares, fears, sorrows from things below, so neither) with conceits of our selves, desires of God-likeness beyond what is held forth in the faith ; nor with desires to know things that God hath reserved to himself ; neither yet be secure and careless through conceit of thine own strength and standing, nor rash in closing with every hint, doctrine, or spirit that is presented to thee, but be sober and vigilant ; sober in not out-running Gods VVord and Spirit ; vigilant in watching and examining every doctrine and spirit, by comparing it with the holy Spirit, and his Testimony and Law in his written VVord, and the holy Unction already through the Gospel of Christ received, lest Satan over-reach thee, and finding thee out of the bounds of Gods way, in which he hath ingaged his protection, devour thee. Verily in these last times, its sad to see how men stagger to and fro, and reel up and down, wavering between this and that opinion like drunken men, their hearts being surfeited, and their

their heads made giddy with conceits of their own excellencies and abilities, so that they think themselves able to swallow up all the most secret knowledge of God himself into their fancies ; but alas, with the Dog in the Fable, while they catch at shadows, under desire of having all knowledge, in stead of attaining their desires, they let go and lose all that hath substance in it ; not comprehending things, they deny them ; not comprehending heaven and hell, the glory of Christs Humanity, &c. they grow into Anti-christianism and Atheism, and lose themselves in vanity.

Of these things therefore be thou warned to avoid them, that they snare thee not, and thou perish in them : Take heed also of slothfulness in seeking after, and unto God ; formality, in contenting thy self with speculations of Truth without the power of it renewing the heart ; and so of presumption, earthly-mindedness, and the rest of the evils hinted at before, that lay men open to temptations ; cleave thou close to God, and to the VVord and Spirit of Grace, and fight the good fight of Faith, quitting thy self with courage in all encounters, and thou shalt prove it a good fight indeed, both for that its lawful, honest, and warranted by God, and also for that thou shalt therein finde help from God to enable thee to it, and carry thee through it : yea,
and

and lastly, thou shalt in striving lawfully, be crowned; after thou hast overcome, thou shalt receive a large reward, even a Crown of Righteousness; concerning which promised reward, and Gods faithfulness to give it in his season, I shall nextly hint something to thee for thy further encouragement.

Chap. 5.

Of the Reward of the Saints overcoming.

Sect. 1.

That there is a Reward promised



AS the faith of the Saints leans upon the VVord of God in general, and so upon God himself, as the original of that VVord, and the things declared therein; so their hope leans on, and hath for its object the promises of God, which hold forth the marrow and fatness of the feast of good things made in Christ; and the consideration of them is very requisite for their patient encountering with temptations, and enduring to the issue, they being partly the things fought for, and partly helps in fighting; for they are of two sorts, things to be given to, and enjoyed by us in the combate; and

and things to be met with in the issue of it ; according to that, *Fear not Abraham, I will be thy shield* (to protect and defend thee in the way) *and thy exceeding great Reward*, Gen. 15. 1. (when thou hast overcome.)

Under the first head are comprehended the promises of this life in the outward man; and for the life of the Spirit in the inner man, the promises of provision and maintenance; such as this, *Fear the Lord ye Saints*, or holy ones, for they that fear the Lord shall want no good thing, Psal. 34. 9. And that, *Seek the Kingdom of God and his righteousness*, and all other things shall be added to you, Mat. 6. 33. Whence that, *Let your conversation be without covetousness*, Heb. 13. 5, 6. (Be not reaching in your desires after the world, either in provision for sustenance or safety, as if you were left to shift for your selves therein; or as if your happiness consisted partly in having much thereof, or as if God would not provide for necessities or conveniences herein for your warfare here) *but be content with such things as ye have*; for he hath said, *I will never leave thee nor forsake thee. So that we may be bold and say, the Lord is on my side, I will not fear what flesh can do unto me*, Heb. 13. 5, 6. And for protection from enemies, so as that they shall not harm or devour us; such as that, *All the hairs of your head are numbred, and the Lord will save them from the wicked*

wicked ; and he will help them, because they trust in him, Matth. 10. Psal. 37. 41. the promises for their helpfulness in Spirit are such as these ; That he will sanctifie and cleanse them, 1 *Thes.* 5. 23, 24. VVrite his Laws, and put his fear in them, *Ezek.* 36. 25, 26. *Jer.* 31. 32. &c. that he will send the Spirit of Truth, and put it into them as a Comforter, and to lead them into all truth, *Heb.* 8. 9, 10, 11. That he will pardon their sins, accept them, watch over them, gather them in his arms, lead, and feed them, &c. *Isai.* 27. 2, 3. and 40. 11, 12.

Of the other sort are the full and finall deliverances of them from all adversity, temptation, opposition, and evil ; giving them full, firm, and free peace, and the possessing them of all the fulness of his glory in Jesus Christ, the full and open knowledge of God in everlasting life, to see as they are seen, and be like to Jesus Christ in the enjoyment of fellowship with God, and the consolations and satisfactions of God, &c. Concerning which, consider a little, first, who are the proper heires of them, to whom they are made ; and secondly, what the time of their fulfilling.

Sect. 2.

Of the Heirs or Object to whom the Promises are made.

THe heirs of the Promises of God, (even as the subjects of the Election to the enjoyment of them) is primarily Christ; and then secondarily, in and through him Saints by calling, or Believers in him. That Christ is firstly the Heir of the Promise, is clear from *Gal. 3. 16, 17. The Promise was to Abraham and his seed* (to Abraham by vertue of his seed) he saith *not unto seeds as of many, but as of one, and to thy seed, which is Christ*: And again, *the Promise was fore-confirmed of God unto Christ*. He is the heir of all things, and principally of the Promises of God, especially those of eternal Life; as he is the Elect of God, chosen to be his holy One without blame before him for ever, and the Son of his Love, the recepracle of the fulness of his Blessing. Secondly, As any are of God called, and by the grace discovered and working in the Call brought unto, and into Christ; so they become to be heirs in and with Christ, reckoned after Christ, as in *Gal. 3. 27, 28, 29. So many as have been baptized into Christ, have put on Christ; and if ye be Christs, then are ye Abrahams seed, and heirs according to Promise. Abrahams seed, not*
 O another,

another, but one seed still, as in unity with Christ; for ye (saith he) are all one in Christ Jesus, there is neither male nor female, bond nor free, &c. The sons of the flesh, either of Adam or of Abraham, are not as such the sons of God, nor inheritors of the Promises; but they that are born of the Spirit, and are in Christ Jesus: they, and they onely (not the Law neither, and its seed) are the chosen of God to this great dignity, to be heirs of his Promises. Whence also it follows that men come to partake of, and to enjoy the Promises by Faith in Jesus Christ; *In him all the Promises of God are yea and amen, to the praise and glory of God*, 2 Cor. 1. 20. A man abiding and continuing in him and his Word, shall meet with supply and provision here, so far as God sees good and needful for this life; support also, and spirit from God to inable him to the incounter, and to give him the victory, and shall inherit eternal glory. On the contrary, *If any draw back, his soul shall have no pleasure in him*, Heb. 10. 38. He deprives himself thereby of his own mercy: if any man throw down his weapons and yield to Satan, neglecting himself of, or renouncing the Son of God to whom he was called, and through whose blood he was sanctified, he puts himself out of the way of the Promises: they are not to any *Yea and Amen* out of Christ, but in him; nor to say simply as men, but as men in Christ,

Christ, or as believing men. In which believing we meet with *the power of God to salvation*, 1 Pet 1.5. and not beside it.

The consideration of which, is but a motive to draw us to eye Christ, and to fight the good fight of Faith, while we look upon it as the condition to which the Promises appertain, and as men are therein the heirs of them; and also a terror to drive, or curb rather, and bridle to keep in aw from listening to Flesh and Satan to depart from Christ, and from the Faith, seeing that is the way to deprive our selves of his Promises: no room for diffidence here in this way of eying Christ, nor yet for carelesness and presumption, as if no need to eye him. The promise of the Spirit runs thus, *If ye love me, keep my Commandments, and I will pray the Father, and he shall send you another Comforter, even the Spirit of Truth, &c.*

SECT. 3.

Of the time of the full fulfilling of the Promises.

THe time of the performance of the Promises is various: Some, as we have noted, are performed, and to be met with here in our warfare, *viz.* those of Provision and Protection, &c. but other promises are reserved till

the victory be compleated, till we have fought our fight, and finished our course ; and even then also it may be, and is as yet reserved, or laid up for a further day. *Henceforth is laid up for me a crown of righteousness, which the Righteous Judge shall give me at that day,* 2 Tim. 4. 8. That great Day, the Day of his appearance with all his holy Ones, thats the day of the full reward. In the mean time it is true, and we may find it so, that upon particular combats, and victories, there may be, and sometimes are particular rewards, visitations, confirmations, enlargements of the Spirit to men, upon abiding, and holding fast the Faith in particular exercises; but these are but a first fruits and earnest of the inheritance in comparison of the whole reward that is promised to be enjoyed after all incounters are over and past. Now beware that ye confound not these days of the Lords spiritual appearance in some particular visit to the soul, with the time of his full, personal and glorious appearance, when every eye shall see him, and all the kindreds of the earth shall wail because of him ; when *he shall descend from heaven with the sound of a Trump, & the Archangel of God, and the dead in Christ shall be raised,* 1 Thes. 4. 16. as some unwarily do, running themselves into much error, taking the first fruits for the full income, and cutting off the hope of the Harvest, that should carry

them

them on, and keep them from by-turning, to the
 troubling of the brethren also, and subversion
 of many of them, 2 *Tim.* 2. 15, 16, 17. Neither
 entertain ye such a conceit as some have vented,
 That there shall be no personal appearance of
 Christ any more, but onely a spiritual manifesta-
 tion of himself in his people ; for that also is a
 doctrine and opinion cross at least (if not de-
 structive) to the Faith. The Angels told the
 Disciples when they saw him taken up, that *as*
they see him taken up from them, so they should
see him even so coming again, Acts 1. 10, 11. But
 they saw him going up personally, as the Scrip-
 ture makes it evident ; for as a distinct person
 from them, and not as by spirit in them was he
 then conversing with them, and instructing them ;
 and *as he was so doing, he was taken up out of their*
sight into heaven, and they stood gazing up after
 him, Luke 24. 51. Acts 1. 9. which things are not
 applicable to Christ within them. Again, its
 said, *He shall come (not in, but) with his Saints,*
 Jude 14. accompanied with them, and they shall
 be all caught up to meet him together in the air,
 1 *Thes.* 4. 16, 17. But in the spiritual coming of
 Christ in the Saints, there is no such being caught
 up into the air there to meet him : besides, that
 thought denieth and destroyeth the Humanity
 of Christ and all its unspeakable glory upon its
 unexpressible sufferings ; for it springeth from

such a conceit that there is no spiritual glorified body of Christ for him to come in, but onely the mystical, his people; and it leadeth to the denial of all that glory that the Saints shall have in their bodies by, and after the resurrection of them; yea then we destroy the faith, which witnesseth that even that that is gone up to heaven from the earth, and is no longer in the world with his Disciples, but is contained in heaven, shall at the time of the Restitution of all things descend from thence and come again, even Christ in that his sometime dead, but now raised and glorified body, to judge the world in righteousness, and that then they that have here suffered, and been put to death for righteousness sake, and for their testimony to Christ, shall be raised up again out of all their death, and be by his glorious and divine power presented alive, set free from all their mortality and corruption that now cleaveth to them, and receive the great and full reward of all that patient waiting upon God, and warring against the Beast, the World, Satan, and Sin, which untill then is laid up and reserved in heaven for them, *Acts 3. 13, 14, 21.* Then shall it be that they shall have no *more pain, sorrow, crying, or death,* but shall be *completely like him,* even to Christ whom they have honored, and whom then they shall *see as he is,* and not onely have glory, but *appear in glory* to all

all *with him*, but not till then, as some wrongfully understand or apply the things so spoken; Thence need of Patience and Faith throughout all the dayes of warfare, and therein to follow the steps of the Fathers who all died in Faith, not having received the Promises : for indeed God hath so ordered for the full performance, harvest, and full possession of these great Promises, that one Saint of Christ shall not prevent another. *Abraham* and *Isaac* shall not be perfect without us, nor we without them; the then living shall not prevent or be before them that long since are faine asleep, and as to their bodies are dead, *Heb. 11. 40. 1 Thes. 4. 15.* Therefore also they are grossly erroneous, and to be avoided as destroyers of the faith, who say that the Resurrection is now made, or is already past, and the day of the Lord, even of that his descent from, and coming in the clouds of heaven so much spoken of in the Scriptures is already come to them, *2 Tim. 2. 17.* and they are in glory, and have already as much fulness of it, as is ever to be had by any. These are the mockers fore-spoken of, that contradict the tenour of the Apostles Doctrine ; These are of them that say *they are Apostles, but are not, but are found to be liars,* Revel. 2. 2.

And therefore thou, who ever thou art that art called to, and believest in Christ, fly thou from

them, and gird up the loyns of thy mind to waite with long-suffering and patience for the great Harvest, the salvation to be revealed at the great appearance of the Lord Jesus, and the resurrection of the just; knowing that those that deny these things, are of the same strain with the ancient Hereticks long since condemned by the Apostles, and given over by them to Satan for blaspheming; but mind thou the faithful and true sayings of God, and wait for them, offering up thy very body also a sacrifice to God, holy and acceptable by Jesus Christ to do and suffer his Will, knowing that thy labour shall not be vain in the Lord; thou shalt receive it in a far better state then thou layst it down in for him; and therein also the reward of all those things here wrought and suffered for his Name.

SECT. 4.

Of the Resurrection.

BUt because it hath been the old trick of Satan, and a master-piece of his subtilties, to stagger and subvert men as much as he is able about the Resurrection: And because it is so fundamental a point, and so properly Christian, that the denial thereof overthrowes the whole Christian Faith and Religion, and makes it worth nothing; therefore I shall yet add something further for thy help against the cunning sleights

sleights of those instruments of the wicked One,
 which are now as busie as ever to pervert thee
 herein. That the dead shall rise, the Scriptures
 are so full and plain, and particularly the con-
 futation of the Sadduces by our Saviour himself;
 and the Apostle *Pauls* discourse about it to the
Corinthians, that there seems to be no possibility
 of denying it by any that pretend credit to the
 Scriptures; and yet some such do it by eluding
 and perverting those Scriptures to other senses,
 or other Scriptures that they conceive make a-
 gainst it, as others do it upon grounds of Rea-
 son, as they conceive, against the Scripture. I
 shall say something to either of them. The
 Scriptures they pervert are such as that of *Solo-*
mon, *The body goes to the dust, and the spirit to*
God that gave it, Eccles. 12. 7. which is nothing
 at all so much as in appearance or shew against
 the Resurrection of the body; all those that plead
 for, and believe the Resurrection of the body,
 unanimously affirming that the body must go to
 the dust, the spirit or breath be gathered up a-
 gain to God, which is all that the Text says; but
 we believe too that they that sleep in the dust of
 the earth, even the dead bodies shall arise again
 out of the dust, and both bodies and spirits uni-
 ted, be presented before the Judgement Seat of
 Christ, to receive the things done in the body,
 whether good or evil, *Joh. 5. 29. Isai. 26. 19.*

2 Cor.

2 Cor. 5. 10. which that Scripture hath no shew of a denial of ; nor that, *that one thing befallerh a man and a beast, as the one dyeth so dyeth the other, &c.* Eccles. 3. 19. for besides, that *Solomon* there doth but tell us what he said in his heart, not what *God* said to him : we deny not, that as to the bodily death, men and beasts are both subject thereto ; but we say that they are not alike as to Resurrection ; nor doth *Solomon* either speak of, or deny the Resurrection in that saying, he onely speaking of what befalls men in the flesh here, not of what their state shall be for ever hereafter. That which they most insist on, is that in 1 Cor. 15. 50. *That flesh and blood cannot inherit the kingdom of heaven, neither doth corruption inherit incorruption,* which they indeavour to wrest and abuse, to the denial and overthrowing the whole business of his discourse in that Chapter, professedly to prove the Resurrection of the body ; not considering that

1. The Apostle says not thus, *Neither flesh nor blood shall inherit the Kingdom of God,* but flesh and blood copulatively together : now flesh and blood is used in Scripture to signifie a natural man in his corruptible unrenewed estate ; and sometimes a body subjected to weakness and infirmity. *Heb. 2. 14.* whose natural life is in the blood, and so nourished by a constant supply of blood from food received

ceived from without ; and indeed men shall not be such in the Resurrection, to have their life in their blood as now , and so corruptible and weak. But this we expressly finde, that the Body of Christ after the Resurrection by his own affirmation was flesh & bones, though spiritualized, *Luke 24. 39.* his blood was before shed for remission of our sins as the blood of expiation; and surely to a raised body, and immortalized blood, is no more essential then our hairs are of the essence of a body mortal. I would say rather that as the corruptible body in this state of corruption may be and subsist without hair, or the like excrements; so is it very conceivable that a spiritualized body shall subsist without blood ; its life not being then therein, nor to be maintained by a continual supply and course thereof, but immediately by the divine Spirit and Power of God : Therefore its a very inconsequent Argument, to say, because flesh and blood shall not inherit the Kingdom of God, therefore the body of Christ had no flesh in it upon its Resurrection, directly contrary to his own assertion, *Luke 24. 39.* or that his body in which was flesh and bones, was not assumed up into heaven ; or that mens bodies which now are flesh and blood, shall not be raised, and in their raised state be glorified : or thus ; A natural body, while such, shall not inherit the Kingdom of God ; therefore

therefore this natural body shall not be raised, and in its rising made spiritual, and so be a subject of his Kingdom : That speech then doth but point to the condition of the body when raised, that it shall not be such as now it is, a body of infirmity, flesh and blood ; but it denies not that the body shall rise ; even as the foregoing similitude of the grain of Corn, doth demonstrate that he meant ; for there he says, *Thou sowest not that body that shall be* ; and yet we know its the same in another form ; or rather that that springs up ; namely, the blade, and ear, and corn in it springs from that very body or bare grain that was sown ; or that bare grain that is sown, by dying, revives again in another and better form ; so also is the Resurrection ; the same dead body that was sown rises, yet not the same in regard of its form and manner of being ; *Its sown in corruption, its raised in incorruption* ; the same it that was sown rises again though in a better manner, more glorious, powerful, spiritual, then when it was sown.

2. The Apostle plainly expounds himself, ver. 51, 52, 53. when he says, *We shall not all sleep*, (that is, rest, or lye in death) but *we shall be all changed* ; Now there is a great difference between a being changed in our bodies, and having them annihilated, or for ever lost ; for that the change shall be in the body, is plain in
Phil.

Phil. 3. 31. *He shall change our vile body, and make it like to his own most glorious body ; and that this change shall not be the creating a new body that is totally distinct & another from this in which we now live and die, is also plain in this, that if the Resurrection was the living again of the Spirit in another body, then this body that dies should, or might yet lye in the grave, notwithstanding that resurrection in another body; and so the body of Christ in which he died, should have been found in the grave still, when the Disciples went to the sepulchre to imbalm him ; but the Scripture plainly tells us, that they found it not there, and of that the Angels said, *He is risen, he is not here*, Matth 28.6. He might have been risen, and his body there too, if what was put off, and laid down in the grave, was never reassumed or raised again out of it, but some other body given in stead thereof. Nay, indeed that conception is inconsistent with the term of Resurrection ; for Resurrection is not a creation of a new or another body, but the rising again of that that was dead or slain, as all know that understand the force of the word Resurrection : Yea, that also would be point-blank cross to what the Apostle yet adds further, *the dead shall be raised incorruptible, and this mortal shall put on immortality, and this corruptible must put on incorruption* ; he saith not that the spirit that lives*

lives and goes to God, shall appear again in a new body that never was in being before, an incorruptible body made of nothing, or of some other materials ; but the dead shall rise incorruptible ; yea, *this* mortal, this that now is subject to death, *this* very body shall put on immortality ; and *this* corruptible, not another that never was corruptible or corrupted but this body that now corruptible, that now hath its life in its blood, and dyes & corrupts, *shall put on immortality*, and so shall triumph over the grave ; *O grave Where is thy victory ?* which they could never have ground for, if the conquest of the grave should be perpetual, and never restore the dead bodies that it had swallowed. So that its clear by the Apostles own words, and by what we read of Christ raised, to which ours are to be conformed, that this Scripture also is abused. As for the liftings up of their understandings otherwise, they are partly conceptions of impossibilities of such a thing ; as if the bodies were so torn and corrupted, and the ashes or reliques of them dispersed, that its impossible it should be raised ; which is an impious conception, for it chargeth God with weakness and impotency, as if any word was impossible to him ; well therefore did our Lord tax the Sadduces with erring upon these principles, that *they knew not the Scripture, nor the power of God.*

Vain Earth-worms ! who are we that we will undertake to measure and put bounds to his omnipotency, and make that an impossibility with him, that we cannot fathom in our narrow apprehensions ? Of the like nature is that foolish conception, that the world will not afford room enough for so many millions of men that should be raised up, as if he that made all things by his Power, when as there was yet nothing, could not either reduce all the dispersed parcels of his dead creatures into one body again, or finde room sufficient to contain all those bodies in. These are the shallow objections of vain brains, that think God can do nothing that they cannot reach to in their reasonings ; against which for your defence against them, let me say but with *Paul, Why should it seem a thing incredible to you, that God should raise the dead ? Acts 26.8.*

Another way in which they lift up their understandings to deny this truth, is by inventing, and devising how to turn all the Scriptures that speak of the Resurrection, to a more spiritual sense ; namely, to speak of the Resurrection of the Spirit with Christ ; or as they understand from some sad or corrupt frames, to Joy, and Love, and Light, and I know not what they please to talk of ; whence many of them say, they have here attained the Resurrection, its now made in this life, and they have experimented

mented it all that is to be enjoyed. But this error (as it cannot consist with many places treating of the Resurrection, as when its said, *There shall be a Resurrection both of just and unjust*, Acts 24.15. and those who are affirmed to be risen with Christ in their spirits, are yet minded of a further Resurrection, yea, even those who are now dead, while they were putting to death by their cruel persecutors, and refused deliverance, in expectation of a *better Resurrection*, Heb. 11. 45. so) the Apostle *Paul* hath directly noted in *Hymeneus* and *Philetus* as an error destructive to the Faith of many, 2 *Tim.* 2.17, 18. So that we cannot without open and manifest discarding and revolting from the Doctrine of Christ delivered to us by him, intertain, or imbrace such an evil conception.

Press on therefore, my Brethren, in minding the Love of God, in delivering of his Son to Death for our offences, and raising him again for our Justification, so to experiment his Divine Power and Spirit, quickning up your spirits to him, to hope in, and depend on him, and to live to him, as that you may therein prove a conformity to him in Resurrection in Spirit here, and be filled with a lively hope of the Redemption of your bodies too from the bondage of corruption in the Resurrection of them hereafter; and let not the faith thereof go; for then you will also
be

is corrupted from the hope of the reward that's promised, and is then to be received (the time of remunerating the services of our faith and love towards God and his Name, being at the time of the justs Resurrection, *Luke 14. 14.*) and if ye be corrupted there, you will also grow careless and negligent in those services, yea, and fall into all licentiousness.

Know that what ever evil and mischief may befall you in your bodies for the Name of Christ; and however you may and must yield up bodily death: yet *he that raised up Jesus our Lord, will also raise us up, and bring us with him, 1 Cor. 4. 14.* If we abide in the Faith of him, rooted and stablished, and be not perverted from the Gospel, and the hope of it that hath been preached therein to us; and if this Knowledge abide in you, and the hope thereof be founded by you, it will make you that you shall not be barren and unfruitful, but to be steadfast, and to abound in the Work of the Lord, knowing that your labour shall not be in vain in the Lord.

SECT. 5.
Of Heaven and Glory.

BUT now to say what that great Reward and Glory is, and shall be, is above my ability; it is not yet manifest what we shall be: but a

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great

great reward in heaven it is ; an heavenly, not an earthly reward ; a reward of and from God, not of and by men, not worldly : The new Jerusalem, or the glory of God coming down from heaven upon men, and taking men up into heaven, where now also they that are Saints indeed, and walk as such, have their conversation.

What heaven is, I shall not curiously inquire. Its that place and state where Christ in his Humanity is ; for as its the subject of bodies, I call it a place, though as of the Spirit more properly its a State : as when its said, That Christ is gone into heaven, its therein signified both that his body or humanity was taken up from the earth above the visible heavens, where also he is contained, and from whence also he shall again descend, and be met by the Saints in the air ; as also that he is there in a glorious state of Sovereignty, Power, Majesty, Fulness, far above all creature earthly glories, yea and far above all heavenly creatures glory ; out of which glory he shall not descend at his coming, for he shall come in it, but from that place of his body he shall : I know Mr. Collier makes heaven to be God onely and Glory : but as in some other things, so in that he slipt not a little into errors ; for in God he was while he was on the earth ; *Knowest thou not that the Father is in me, and I am in the Father* saith he to Philip, Joh. 14.

while

while he was not yet ascended : Neither had
 there needed any visible translocation or change
 of place for going up into heaven, if it had been
 only to be in God : nor doth that phrase, *far*
above all heavens, signifie far above all gods, but
far above all these aery, starry, visible heavens :
 To say nothing that Mr. *Collier* handsomly slips
 over the speaking to the heaven that Christ a-
 scended to, and which is to contain him, and
 says not one word to that Text in his Answer ;
 if he knew not how to elude it. But to pass
 from that ; I grant that heaven doth not onely
 signifie place, but also a state of glory, or of di-
 vine spiritual influence, operation, government,
 and advancement : and this we are specially to
 mind in it, and look after, and not spend our
 thoughts vainly or curiously about inquiring of
 it, as a place meerly ; as I might also say of hell ;
 though the bodies and substances of men con-
 demned shall be in place, yet the condition of
 pain and torment is in that word rather pointed
 out, in which such shall be ; and as in a taste or
 fruit (as it were) may now be.

But to return to what I was saying about hea-
 ven and the glory thereof : while we are with-
 drawn in our hearts from base and earthy walk-
 ings, designs, affections, &c. and are in our hearts
 affected by the Word that was revealed by, and
 comes unto us from God, and by the Spirit of

God, and of Christ the heavenly one, and are minding and looking after the priviledges and excellencies, thereby witnessed and led to, we are said to converse in heaven; and so we read of an army warring in heaven, *Rev. 19.* which is nothing else but the Saints of God in the heavenly and divine Power and Spirit, in which spiritually they live and breath, making opposition against Satan and his instruments; and so in like manner the high surpassing, pure, spiritual consolations, streamings forth, and abiding rivers of satisfaction that the Spirit of God, yea God himself in his Spirit shall poure out into men, glorifie them with, and possess them of hereafter fully, is called heavenly glory, and the reward in heaven, as the latter it is also, because it is yet in, and with God and Christ, and not in its fulness come forth into and manifested in men; but a state it is of such fulness of peace, joy, power, happines, satisfaction and glory, in and through the presence of God and Christ, with soul and body, as neither eye can see, nor ear hear, nor can enter into the heart of man to conceive; an immeasurable, unfathomable, inexpressible, perfect, immixt, intire, and eternal joy and glory: so immense, high, deep, broad, large, and full in it self, that no words can reach it, nor heart conceive or contain it, but be wholly satisfied, yea swallowed up into delight and joy with

with it; and that that infinitely adds to it, is its infinite duration, Eternal life, a mighty, inexhaustible river of eternal satisfactions, flowing from, fed and maintained by the fountain of living waters, even God himself, his Presence and Fellowship for ever. O infinite, incomprehensible portion and inheritance, yea God himself, and his glory to be inherited by us ! But I shall rather press on towards it, and to the experimental tastes and feelings of it in some earnest of it in my spirit, then strive by words to darken Knowledge, in endeavoring to express it; what it is, is only known in the enjoyment; till when, it filleth knowledge, much, more expression to declare it.

SECT. 6.

Some encouragements for the Saints in expectation of this glory promised.

Let our eyes be to that Prize, that Glory, that Paradise, that Rest, Safety, Satisfaction, Enjoyment of God and Christ, compleat freedom from evil, compleat and eternal fruition of all happiness, *that we may run with patience the race set before us, enduring the Cross, despising the shame, for this joy and recompence promised to us*; withall considering what good grounds we have to expect the enjoyment

of so glorious and precious Promises: As to Instance,

1. Its God that hath promised; and what cannot he do? Is not his arm Almighty? his Power invincible? cannot he make us happy beyond expression, when he himself is our Reward? Its God; is not he faithful? hath he spoken it, and shall not he do it? is there any unrighteousness in him? *Faithful is he that promiseth, who also will do it; he will not leave thee nor forsake thee,* 1 Thes. 5. 24. Heb. 13. 5. He hath never yet failed any that have cleaved to, and depended on him; and verily he will not now begin. Its God that hath promised, and he is Love and Goodness, and hath testified such and so great love to us as may encourage us to judge well of him in what ever he further saith or doth unto us. If thou thinkest his Promises are of too great gifts to be bestowed on thee or such as thou art: consider what he hath bestowed on thee already; hath he not given thee life and breath, and all things? yea he hath given his onely begotten Son to death for thee, to ransom thee from thy thralldom to sin and misery, and that too when thou wast ungodly, and an enemy against him, and neither soughtest it of him, nor couldst thank him for it; and he hath filled him with his fulness to that purpose, that he might now fill thee; yea hath he not also called thee

As to his Son? looked upon thee when't thou layedst
 in darkness and ignorance of him? hath he not
 born with thy follies, refusals and ill requitals?
 and long waited that he might be gracious, yea
 and at length begun to prevail with thee, and
 brought thee to believe, that of his fulness thou
 mightst receive grace for grace, &c. And is all
 this nothing to thee, to perswade thee of his
 faithfulness and further love? Sure the conside-
 ration of this may lead us to be confident in
 him, and rest upon him for performance of his
 Promises to us, and to perswade our selves that
 he hath not gone about to deceive us; he that
 hath performed his Word so punctually in the
 gift and abasement of his Son, may challenge
 credit of us in what he further says unto us; *If*
when we were enemies he hath reconciled us (or
made us friends) to himself by the death of his
Son: how much more when we are therethrough
reconciled, will he save us by his life? Rom. 5. 10.
He that spared not his own Son, but gave him to
the death for us all, how shall he not with him also
give us all things? Rom. 8. 32 Us, that are now in
 Christ Jesus, and walk after the Spirit, his called,
 justified ones.

1. Again, consider Jesus Christ the great
 high Priest and Apostle of our profession, the
 great gift of God for and to us: Its he that God
 hath appointed to give us this eternal life: *Its*

the Will of God his Father concerning him, that every one that sees the Son, and believes on him, should not perish but have eternal life, Joh. 6.40. and he is mighty to save, being the onely proper Son of God, his Word, and Wisdom, yea, God over all blessed for ever; according to the Spirit he was in the beginning with God, and was God, and all things that are were made by him, and without him was nothing made that is made, whether Thrones or Dominions, Principalities or Powers, all things were made by him, and in him all things consist; yea according to the humanity also he is exalted to the throne of Majesty, and all the fulness of the Godhead dwells bodily in him; God doing all by him, and he all in and from God, and in the might and power of God: So that of his sufficiency we have no cause to doubt, seeing also he hath done so great things for us, as the spoiling of Principalities and Powers, conquering the world, taking away Sin, abolishing Death, and destroying the authority and power of the devil. In which things also he hath given such undeniable proofs of his Love and Faithfulness (in that being in the form of God, & thinking it no robbery to be equal with God; yet he abased himself, and came in the form of a servant, being made flesh, the son of man, and therein subject to infirmities, yea suffered, and bare the burthen of our iniquities,

iniquities, and the curse due to us for our sins, to
 accomplish those things on our behalf) so that
 exceeding unbelief and ingratitude to questi-
 on his love and faithfulness for perfecting for us
 what further concerns us : especially seeing he
 who ever lives now to make intercession for us
 that come to God by him, and appears in the
 presence of God for us to present us in the inva-
 luable vertue of his sacrifice holy and acceptable
 before him ; and to mediate for us the per-
 formance of the New Testament to us, by
 continually removing our sins, follies, weaknes-
 ses and evils against God and his goodness to us,
 our defects and failings in Faith, that the con-
 cements of the new Covenant may notwithstand-
 ing be performed to us, his Law be writ in our
 hearts, and his Fear put within us, his holy Spirit
 given to us to sanctifie, teach, lead, strengthen
 and comfort us ; and in a word, that we may be
 carried up to the enjoyment of the eternal in-
 heritance. Consider him then ; *its Christ that died*
for us, yea rather that is risen again, and is at the
right hand of God making intercession for us ; the
 Captain of salvation, the Author, yea, and the
 Finisher too of our Faith. Consider his Love,
 Faithfulness, Office, Goodness that we faint not,
 nor be weary through any temptation. Fear
 not but he that conquered all our enemies by
 himself for us, will also in our following after
 him

him give us the victory over them, and the reward that he hath abundantly promised : Its his Word of encouragement, who hath gone before us, and is in the head of the battle ; *To him that overcometh will I give to eat of the tree of Life that is in the midst of the Paradise of God, and that he shall not be hurt of the second death ; yea, the White stone, and new name, the hidden Manna ; and in a word, his everlasting Kingdom, Rev. 2. and 3.*

3 Yea, and thirdly, hath not God also given us of his holy Spirit, his Power, and strength to to be in us, and to fight our battels for us, to lead, teach, uphold, and comfort us ? and he is a spirit of Wisdom and Knowledge, a spirit of strength and courage, and of the fear of the Lord. The holy Unction that gives discerning, witnessing of Christ, and glorifying him, and more powerful then any thing that comes to withstand him, according to that, *Greater is he that is in us, then he that is in the world, 1 Joh. 4.4.* Abide but in him, and follow after his lustings and instructions in the wayes that our Lord hath prescribed to us, and he will work all our works in us, and our works shall be wrought in him : we need not any other teaching or spirit, but *as* and according to that which *that holy Unction teacheth us* : what swerves from his testimony, is not to be heeded by us ; and that that swerves

swerves is to be discerned by this, that it maketh
 little or no account of Christ come in the flesh,
 1 Joh. 4. 1, 2, 3. of the things done and suffered by
 him therein ; it skips over, or lets go that, and
 makes but a light matter or nullity of it ; where-
 as the holy Unction, or Spirit of Truth confes-
 seth, holdeth forth,, and glorifieth Christ come
 in the flesh ; he saith not *in our flesh* ; for many
 deceivers talk of that who would lead us to ex-
 alt themselves, though they be Antichrists ; as al-
 so the holy Spirit is the same that was in the
 Prophets and Apostles, and leads us to hear
 them, and to abide in unity of Faith with them,
 Ephes. 1. 4, 5. 1 Joh. 4. 5, 6. whereas the false spi-
 rits slight them, and lead not to hear, or matter
 Unity of faith, and confession with them. If we
 have received this earnest, why should we fear
 that God will fail us of the inheritance ? in this
 might and power of the Lord if we be strong,
 nothing shall overcome us.

SECT. 7.

*Of Knowing Christ after the flesh, and
 after the Spirit.*

I Know they that lie in waite to deceive you,
 I will suggest that this that I have said of Christ
 his Death, Resurrection, and mediation, is at
 best but a carnal knowledge of him accord-
 ing to the flesh, and not according to the
 Spirit ;

Spirit; and that the Spirit in evidencing him will witness a more divine and spiritual knowledge, and draw off the heart from this fleshly consideration, or looking upon him as he was made flesh, and therein suffered and died for us. To perswade you to which, they quote that in 2 Cor. 5.16. *Henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet henceforth we know him so no more*; as if the Apostle meant that he minded him no more as one that was born of a woman, and died in the flesh, and was raised again, and in that very body glorified; they had sometimes such carnal apprehensions of him, and looked at him as the Saviour in and by that his death and suffering indeed; but now they have a more spiritual allegorical knowledge of him. Against which interpretation of the Apostles words, though that might suffice to preserve us, that I have newly before noted from the Apostle *John*, that every spirit that confesseth not, that is, glorifies not, nor sets not forth Jesus Christ come in the flesh. is not of God; yet I shall for further satisfaction look more fully into that place.

And first it may hence appear evidently, that that is not the Apostles meaning in that passage, because such an interpretation of him is cross to himself and his fellow brethren and

Apostles

Apostles
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Apostles in other places; for its evident, that both *Paul* and the rest preached him as of the seed of *David* according to the flesh, the Son of God, made of a woman, made under the Law, made sin and a curse for us, crucified and raised again, and now mediating for us with God, the Advocate, High-priest and Prince of the Congregation; and to this Doctrine and this Christ thus preached and set forth, they frequently exhort believers to take heed, to cleave, adhere, and listen, and by no means under what pretext or pretence soever to depart therefrom, *Heb. 3. 1. 6. 14. Acts 11. 23, 24. 1 Joh 2. 28. Gal. 1. 8, 9.* yea to hold as execrable and accursed all that would perswade them thereto, or that preach any other Gospel then that of Christ so preached by them, *Col. 1. 22, 23.* in holding fast to whom, and to the Gospel of him, they promise safety & an abiding happy condition; but in the letting him, and that go by any means, they pronounce certain danger and unavoydable destruction, *Heb. 2. 3. & 10. 25, 29.* yea Christ as so in the flesh abased for us and now risen, ascended, and advocating for us at the right hand of God, they themselves, and in especial that very Apostle *Paul* rejoyces in, and places the foundation of all his hope and confidence in, as is plain in that of *Rom. 8. 32.* as the very thing which being known, apprehended and received by him,

was

was the great manifestation of Gods Love to him, and the great argument of his further favor and good will ; yea the spring of his hope of glory, confidence, boldness, access to God, and renovation into his likeness ; yea Christ as thus he was abased, and is risen, and mediates for us, being known, believed, and entertained into the heart, is in the believer the very hope (or that which springs up and nourishes in him an expectation) of future glory, as is evident from the fore-quoted place, and that in *Rom. 5. 10.* where from the consideration of Christ as delivered to death for us, while sinners, and of our being reconciled to him thereby, he infers an expectation much more of salvation and glory : So that the knowledge and mindfulness of Jesus Christ as made flesh, and therein dying for us, rising and mediating, as in the letter of the Scripture is declared, is not the knowledge of him after the flesh, in which the Apostle *Paul* says *they knew him no more* ; they that say it is, are of the number of them that understand not the Apostle there ; and in that particular fulfil the truth of *Peters* saying, that in *Pauls* Writings (as some read it *in a 1s*) some things are hard to be understood which some pervert to their own destruction.

2. Again, the Apostle in that passage doth no more deny that he believed that there was
such

such a Christ, and that he had real flesh, or that he hath now a humane body of flesh glorified, then in the phrase before, where he says that *he knew no man henceforth after the flesh*, he denies that he belives any man to have a body of flesh, or to be naturally a man; nor doth he there more deny that we are to consider Christ in his abasement for our sins, and his glory in the humane nature, then in the said former expression he denies that we are to consider or know any of our brethren in their poverty, sickness, oppression, &c. so pitty and help them, because those things happen to them in and after the flesh, and not in or from the Spirit, the phrase being the same for knowing other men as about knowing Christ.

But what then doth the Apostle mean?

I answer, to understand his meaning, we must minde the drift and scope he aims at in the place; which is this: To shew their uprightness and faithfulness in their ministration, which was traduced by the false Apostles, who by accusing theirs, insinuated their own more strongly into the *Corinthians* affections; to this purpose he had before told them that they preached the Gospel as in the sight of God without mixing or marring it as the false Apostles did, *Chap. 2. 17.* who made a hotch potch of Law and Gospel together, preaching neither rightly, while they thought

thought to mix both; he had shewed them the difference between the Law and Gospel, old Testament and new (rather) Chap. 3. and their ministrations; the excellencie of the New above the old, whence he says, they *used great plainnes and boldnes of speech, not putting a veil over their faces as Moses did*, Chap. 3. 12, 13. which things could not be truly said, if they had indeed talked (as its evident they did speak) of a Christ in the flesh, dead, raised, &c. but aimed at, and meant some other thing typified out by it (which we deny they did.) He had told them, that for the manner of preaching, Chap. 4. 2. they did it simply and plainly, without craft and dishonesty, wit or eloquence of mans wisdoms framing; and that by their plain preaching they exposed themselves to sufferings, not onely from the world, but the false Apostles too, who gloried in appearance, in seeming zeal and diligence, in and for the Law, and in fleshly carnal circumcision, *vers. 17, 18.* that they respected the recompence of reward, and so preached and walked as those that aimed at the receipt of it, knowing the account they were to give to Christ, and the terror of the Lord in that day. Chap. 1. 5 9. 10, 11. thence neither did they preach as the false Apostles to please the Jews by appropriating the Gospel to them; or by pressing upon the Gentiles a necessity of Circumcision,

either

either to make them fit subjects for the Gospel preaching, or after the Gospel preaching to help on the vertue of Christs Sacrifice and meditation for their eternal salvation.

Now here he shews the further ground of this their more upright preaching, *vers. 13, 14. &c.* viz. *the love of Christ constraining them*, and that upon this ground, *because they judged that Christ died for All, Jewes and Gentiles*, one and another without exception: whence they infer'd, that *All, (Jew and Gentile, circumcised, or uncircumcised) were dead in themselves*, and no priviledge they had in the flesh made them acceptable unto God: Or (as we may read the words rather) that *All dyed*, that is, in him the representative that dyed for All, and so that the power, spirit, and perpetuity of the first judgement and Death being over and past, and the inevitableness of the destruction therein removed, there is good News for All, *Gentile and Jew*, prophane and zealous; there is life in Christ for them All, and a way opened in and by him through which any of them all might be made partakers of it; yea, in that judgement he further judged, that the mind of Christ in dying for them All, was *that they that live, should no longer live to themselves, but to him that dyed for them and rose again*; and therefore it behoved him, and all that were intrusted by Christ in that Embassage, to endeavor

to let all one another know the obligation that lies upon them, and that they might see that love of God that should quicken and enliven them in which respect it is that he says *wherefore henceforth know we no man after the flesh, &c.* We must take him in the same matter he is speaking about, or else we shall grossly err. He means not, that in their civil converse with, and demeanor towards men, they knew or considered not one to be a Magistrate, another a Subject because men are not these in or after the Spirit but in and according to the flesh; nor would he teach other men in that respect, to cast off their knowledge of one another according to their differences in the flesh, as if they should put no difference between male and female, their own wives and others, the Magistrates and other men, as pertaining to their civil converse with or towards them; as that believing servants should not look upon any man as their Master according to the flesh, especially not upon believing Masters so, but as their brethren according to the Spirit, and so refuse to own themselves as their servants, or bound to serve them, *1 Tim. 6. 1, 2.* for this would be an evil doctrine, and quite contrary to the Apostles own teaching destructive to all humane Society, honesty, and good government. But in regard of their applying the Gospel, and Gospel-priviledges to

men

men, there he means that he knew no man after the flesh, that is, he minded not, or judged any more or less under the Gospel-right by their riches, or poverty, wisdom or folly, in respect of natural parts or education, nobility, or ignobleness, sexe, country, nation &c. or (which will come to the same) he knew or minded them not in that respect, as the wisdom of the flesh would have led him, but according as the Spirit of God in the Doctrine of the Gospel represented them, *viz* as sinners, and dead in themselves, all alike, one and other; and all as under the free grace of God that had given Christ to dye for them, and opened in him a way to life for them, and had given to them (the Apostles) a ministry of Reconciliation towards them already upon the same Gospel-terms to admit and receive to favor any of them. And so in applying the Promises and Priviledges of the Gospel, and owning as brethren, they knew no man according to the flesh, either according to the judgement and guidance of the wisdom of the flesh in themselves, or according to the fleshly differences in them; as if because Jews, therefore brethren and heirs of the Promises; but the Gentiles, though believers, yet not heirs or brethren, unless, or untill circumcised; or as if this Nation, or Sex, or Kindred were more advanced in Christ then that, according to the

advantages or greater dignity after the flesh. Now it being evident that thats the meaning of the Apostle in that phrase (according to that, *Gal. 3. 20. There is neither Jew nor Gentile, male, nor female, bond or free, but ye are all one in Christ Jesus;*) it follows thence, that the other phrase of knowing Christ after the flesh, is after the same way to be understood, *viz.* that though they had thought of, or looked upon Christ according as the fleshly understanding or wisdom presented him as a mean despicable man, or as more ingaged to the Jews then to the Gentiles for his flesh sake to be readier to save them, &c. and though they had minded him, and judged of him according to what he was after the flesh, judging of his Person, Worth, Office, and work of Saving according to his flesh: yet now henceforth they judged no more of him but as the Spirit represented him and witnessed of him, and according as the Gospel declared and revealed him, and according to the Spirit or Divine Nature in him; not but that they considered him as dignified or glorified * in the flesh or Humane Nature, but they looked not upon him, as if that dignity he

* In the flesh, and after the flesh, are two distinct things, as is evident in *2 Cor. 10. 3.* for though we walk in the flesh, ye we do not war after the flesh.

hath stands in any fleshly priviledge, though they had thought his person the more excellent and honorable, because his flesh was of the Jews, and he therein circumcised; yet now they prized him not according to that, but as the Spirit evidenced him to be the Word made flesh, the Son of God which suffered, which would have put the same dignity into him as man, of whomsoever he had taken flesh, and according to that they now esteemed and valued him, and hoped in, trusted and believed on him. They that knew him so after the flesh (as the false Apostles) they also considered the kindred and relation in the flesh between Christ and the Jews, as having his flesh of them; and the want of that kindred and relation between him and the Gentiles; and so they thought of him as one that would honor and lift up the Nation of the Jews for kindred and relation sake, but less advance or honor the Gentile believers; and therefore that it was needful for them to become Jews in the profession of their way of Worship and Observation; and therefore they preach'd the Gospel rather to the Jews as such; and imbraced and applied the Promises rather to them as more interested in Christ, because of their affinity in the flesh; which was the error of the false Apostles reprov'd and spoken against here by the Apostle *Paul*: besides which

there is also another way of knowing him after the flesh ; and another effect of some mens so knowing him : namely, an estimating, valuing, and judging of him according to the flesh in his Sufferings, Sacrifice, and mediation ; a measuring their vertue and excellency by that, as if but the Sufferings, Sacrifice, and mediation of a meer man ; and so of a finite sorry creature, whence they also stumble at him, and count it foolishness to believe in him. And in this way most of those that turn the Truth of God into a Fable, or the History of Christ into a meer Allegory, and depart from the faith of him, do know him, and consider him : Yea, and that is the ground of that their denying and turning from him. What (say they) should we trust and put confidence in a man ? Can a man be able to save us ? Shall we think, because such a lump of flesh was put to death, and spilt its blood, therefore we shall have forgiveness ? In which, and many like speeches they speak like the obstinate Jews, and bewray, that according as he is declared in the History, they know him after the flesh, after the wisdom and judgement of their flesh, and not as glorified by the Spirit to them, and so value his person, sufferings, and mediation as but the sufferings and mediation of a man ; and judging it foolish to trust in a finite creature, they know him at all no more, nor will believe

in him any longer, or approach to God by him, or have any thing to do with him, or the story about him, as they call it, but onely look upon it as a Fable or Parable, at the best to represent some other thing by, which they call the mystery. Thus *Paul*, with the Jews and Pharisees, knew him, and stumbled at him in the time of his ignorance; & its good that men would cease to know him thus any longer, and know him, even the man Christ Jesus, who was of the seed of *David* after the flesh, in all his Doctrine, Sufferings, Death, Resurrection and Mediation, according to the Spirit, as the Son of God, though made man; and his Sufferings, Death, and Resurrection as the Sufferings, Death, and Resurrection of such a man as is the Son of God, the Word made flesh, the anointed one, the sanctified and holy one of God; yea of him that was in the form of God, and thought it no robbery to be equal with God: so would they not deride him, and faith in him, and them that hold it fast; blaspheming the Tabernacle of God, and them that dwell and worship therein; nor would they so backslide and apostatize from him, denying him that bought them, so bringing upon themselves swift destruction. Which that thou maist avoid, keep thou close to Christ, as declared and set forth in the Scriptures of the Prophets and Apostles; for the same Apostle whom they misunderstand and abuse in his saying, that they

knew Christ no more after the flesh, writing to the same people in his first Epistle, Chap. 15. *minds them of the Gospel which he had preached, and which they had received, in which they stood; and he tells them thereby they should be saved, if they kept in memory how he had preached it to them; namely how in the first place (or ἐν πρώτοις amongst the first doctrines) he had declared to them, that Christ died for our sins according to the Scriptures, and that he was buried, and rose again the third day according to the Scriptures; not according to some other more mystical way that the Scriptures had not declared: if the testimony of Paul be valid, as they seem to make it in the other place which they wrest to their harm, then listen to him, explaining himself in that place; and the rather, because he tells us in holding those things fast (not according to some more spiritual understanding as is pretended, but according to his preaching and declaration of them) we shall be saved; to wit, from running into erroneous conceptions (such as that of the denial of the Resurrection there by him faulted) and by consequence from loose and evil practices, and which is the issue of both from eternally perishing; for indeed it is an undeniable truth, that according to the judgement men make of Christ, so is their judgement of other things; they that believe not the first fruits of our nature*

really

really to have died, and to be raised again, and glorified in the person of Christ, they deny the resurrection of the rest of the lump or body of Christ, and of mankind in general; and they that deny that, must needs deny the judgement, with its rewards and punishments following. & then what will hinder that piece of Epicurism, *Let us eat and drink, for to morrow we shall die?* for take away the Resurrection, and the judgement (as we have said before) and you take away the life of all Religion.

If then thou shouldest ever be so far corrupted as under pretence of not knowing Christ after the flesh, to make nothing of, and to be waved from the Doctrine of Christ as in the flesh, dying for us, and by the power of the Spirit raised again in that his body from the dead, thou art in the way to fall from all Christian Religion, and into all profaneness and Atheism; there being so great a connexion between the foundation Doctrines (as those concerning the person of Christ and the things suffered by, and done to him of God, are) and the super-structures (as the things that are to be done to, and in us are) and so great a dependency of these latter upon the former, that if the former (the fundamental) be shaken, the latter will soon fall; but if the former stand firm, the latter will be upheld by them, or we rather in the faith, and practise of them; his Death, being the foundation

foundation of all our hope, his Resurrection a certain pledge of ours, and an argument of the judgement in which all shall be judged by him, and his glory the forerunner and pledge of that that shall be manifested on all that love and waite for his appearing. *Acts 17. 31.*

Chap. 6.

Concluding with exhortation for the Saints walking Worthy of their calling.

Sect. 1.

That exhortations are usefull and needfull to Believers.



O all this thats before said, I shall add onely some exhortations and directions to you to walk as becometh Saints, that you may glorifie God, who hath hitherto called you ; preserve your selves in his Love, and be useful unto others ; which I beseech you to suffer, and think not that in exhorting you hereunto I put a burthen upon you that you are not fit to bear, or that I put you under the Law : Christianity consists not onely in *Speculation*, but also (and that rather too) in divine vertue and action ; wherein God deals not with his Saints

as

with Herbs and Plants that have no sense nor
 reason : as they are intelligent reasonable crea-
 res, so he governs them by his Word and Spi-
 rit, and puts them upon an exercise of those fa-
 culties given them, that they might not appear to
 be idle and to no purpose in them. He doth not
 take all upon himself to do in them, that they
 be thereby left without all action ; nor doth he
 act them by force and violence, transporting
 them beyond themselves, that they need no ad-
 vice, counsel, or exhortation. Its true, they are
 not under the Law of *Moses*, either the types
 and shadows, to be instructed to wait for Christ
 to come : nor under the precepts and injuncti-
 ons as ministred by *Moses* to be shut up under
 sin and curse, much less to be left to seek to ob-
 tain righteousness by endeavouring after them :
 yet neither are they *without Law to God* ;
 they have a *royal thought* ; not a *rigid Law* ; a Law
 of *Liberty and Freedom* of spirit to serve God,
 though not a Law of *bondage* under sin and death ;
 a Law of *grace* they have in them, and the sove-
 reignty and government of God over them ;
 they have the *Spirit* to guide them, and the *Law*
 of the *Spirit* which is to be obeyed by them, that
 which the Grace of God received by them re-
 quires again of them, and leads them to both
 towards God and man. Grace and Love from
 God, as well teaching and obliging to duty, as
 Mosaical

foundation of all our hope, his Resurrection a certain pledge of ours, and an argument of the judgement in which all shall be judged by him, and his glory the forerunner and pledge of that that shall be manifested on all that love and waite for his appearing. *Acts 17. 31.*

Chap. 6.

Concluding with exhortation for the Saints walking worthy of their calling.

Sect. 1.

That exhortations are usefull and needfull to Believers.



O all this thats before said, I shall add onely some exhortations and directions to you to walk as becometh Saints, that you may glorifie God, who hath hitherto called you ; preserve your selves in his Love, and be useful unto others ; which I beseech you to suffer, and think not that in exhorting you hereunto I put a burthen upon you that you are not fit to bear, or that I put you under the Law : Christianity consists not onely in *Speculation*, but also (and that rather too) in divine vertue and action ; wherein God deals not with his Saints

as

with Herbs and Plants that have no sense nor
 reason : as they are intelligent reasonable crea-
 tures, so he governs them by his Word and Spi-
 rit, and puts them upon an exercise of those fa-
 culties given them, that they might not appear to
 be idle and to no purpose in them. He doth not
 take all upon himself to do in them, that they
 be thereby left without all action ; nor doth he
 act them by force and violence, transporting
 them beyond themselves, that they need no ad-
 vice, counsel, or exhortation. Its true, they are
 not under the Law of *Moses*, either the types
 and shadows, to be instructed to wait for Christ
 to come : nor under the precepts and injuncti-
 ons as ministred by *Moses* to be shut up under
 a curse, much less to be left to seek to ob-
 tain righteousness by endeavouring after them :
 yet neither are they *without Law to God* ;
 they have a *royal* thought ; not a *rigid* Law ; a Law
 of *Liberty* and *Freedom* of spirit to serve God,
 though not a Law of *bondage* under sin and death ;
 a Law of *grace* they have in them, and the sove-
 reignty and government of God over them ;
 they have the *Spirit* to guide them, and the *Law*
 of the *Spirit* which is to be obeyed by them, that
 which the Grace of God received by them re-
 quires again of them, and leads them to both
 towards God and man. Grace and Love from
 God, as well teaching and obliging to duty, as

Mosaical

Mosaical precepts; and indeed the believer hath no other *Law* but such as springs from *Grace*, and leads to *answer Grace*; The Law of Christ, which is a Law of *Love*, even of Gods Love in him, and thats a *Royal Law* indeed; for it *giveth* first what it *requires* again of us. It gives power and spirit for acting, as well as puts an obligation and ingagement upon us so and so to act. The Spirit writes it, and prompts to *walk* as we *receive*, to *work out* as he *works in us*; and to yield up our members and powers to him, that he may write in us, and act forth by us his whole pleasure, and confirm us to his minde; and yet we are not to put a fancy upon his writing the Law in us, as some do, that strain their wits to shew how God writes all the Bible over in man, the Books of *Genesis*, *Exodus*, *Leviticus*, and so on, the Creation of the world, of heaven, earth, light, firmament, herbs, plants, fishes, fowls, beasts, and man himself; and so of the Paradise, woman, tempter, &c. which yet they cannot strain cleaverly to their purpose in all matters, but are fain to catch at here & there a piece, as their wits serve them, and let the rest alone: This is to turn the Truth of God into a fancy, and secretly to withdraw the heart from giving glory to God in the belief of the Truth of the sacred story. But this writing the Law in man, is his framing the heart unto his own

Heart

Heart and Will, putting into it heavenly principles and dispositions of love and holiness, and whatsoever the Law requireth ; *That denying ungodliness and worldly lusts, We may live godly, soberly, and righteously in this present world, Tit. 2. 11, 12.* nor yet because God writes thus in man, do they put too much upon man that exhort to these things; for we may the better exhort to them, because men have principles to act them; no man would exhort a dead man to walk, because he wants a principle to inable him; but to living men such an exhortation is agreeable, though it be God that makes them walk, or that hath principled or inabled them thereunto; no man would blow upon wood without fire put to it, thinking by his blowing to make it burn, because there wants a principle; but when fire is put to it, the blast of the Bellows is and may be profitable; so is it here: As the Apostle *John* in giving instructions, says to the Churches, *I write not these things to you because ye know not the truth, but because ye know it, and that no lye is of the Truth,* 1 Joh. 2. 21. So I may say, I give the following (with the foregoing) exhortations to you; not because ye have no ability to discern of them, or principles to lead you to them; but because ye have, because the Spirit of God hath begun to write his Law within you.

Object. But what need for man to exhort, when

when God himself works and writes his mind :

Ans. I answer, man therefore exhorts, because God works ; for he works in one to exhort another, and he writes by Exhortations or Declarations made by men to one another ; for *God is in his people of a truth, 1 Cor. 14. 25. Ephes. 4. 6. In all the Saints, and through all the Saints. In every of them, working, enlightning, supporting, gifting them, and through them all speaking and acting through his gifts given to one to and in another, so as that the body makes an increase to it self in love through the Spirit divine power, and working of God that dwells therein; though the Saints are Christs Epistles written by the Spirit or Finger of God; yet the Spirit is ministred by the Saints, that is, in the exercise of their divine gifts to one another. Ministred by us, written by God, 2 Cor 3. 2, 3. We are as the Pens with which God writes upon the heart, though the Spirit of God is the hand that guides us, and his Word and divine gifts the inke that fills us, and makes us capable of leaving Characters and Impressions upon one another in our Ministrations: we can indeed minister this writing no further then that hand of the Spirit uses and impowers us; and that divine Inke fills us but so far we may : therefore let no man despise Prophecyng, 1 Thes. 5. 20. or slight Exhortation presuming*

presuming that God immediately without the ministrations of his gifts in and by others, will do all in him : God hath not dispenced all his fulness to any one member (except the Head) but to all together in union with the Head, that through each he might supply other. Therefore let no one member swell against, and despise other, much less God in his brother ; nor let him that is to administer (as particularly that exhorteth) be negligent therein, as if his administration or exhortation could add nothing to his brother, or as if his brother had no need thereof, *Rom. 12. 8.* for God is in and with his divine gifts and administrations ; and as God in me may make his operations through me profitable to my brother ; so doth my brother need that addition of helpfulness from God that he tendreth him by me ; both because he is not full of himself without me, and therefore cannot say *He hath no need of me*, *1 Cor. 12. 21.* and also because he hath a principle in him that resisteth and fighteth against that of God that worketh in himself ; and that principle so strong and subtle, and he so apt to yield to it, that he needs an addition of watchfulness and helpfulness from God through others, as though the fire be apt and fit to set the wood put to it on a flame, yet if there be much moisture in the wood to damp the fire, the fire will need help from

from the blast of the Bellows to strengthen and excite it against that moisture, or an increase of fire to be put to it, that the strength of it multiplied may operate more strongly: Saints are not *all Spirit*, though in a degree they be *spiritual*, they have a law in their *members* as well as in their *minds*; a law of *sin* opposing *grace*, as well a law of *grace* opposing *sin*. Now the law of sin is more natural to them, and is much excited and stirred up by many outward occasions, solicitations, provocations, examples, threats, &c. from without; so that oftentimes the Saints listen to it rather than to the Law of Grace in them: therefore also an addition of spiritual Grace by, and through the communication of the gifts and measure of grace given to other Saints is needful; that spirit in its forces uniting it self together in the Saints, as well as the flesh unites its forces together that it may be able to resist and overcome it; the charmings of the flesh backed with its outward objects, motives, and provocations are often ready to lull the soul asleep, and make it deaf to the teachings of Grace, and then the operations in and through a waking Brother may be of use by way of Doctrine, Admonition, Exhortation, and Counsel, to awaken it, and make it give better attention to the whisperings of Grace within it self; though the Apostle told the *Philippians*, that *God wrought in them to will*
and

and to do of his good pleasure, Phil. 2. 13. yet he nei-
 ther ceased to exhort them, nor intimates that its
 needless for them to *work out their own salvation*
with fear and trembling; but indeed upon that
 ground exhorts them thereunto. Its God that
 works in you to will and to do of his good plea-
 sure. O stand in awe then & fear to smother those
 inward operations of grace within you; fear to
 grieve and resist him, yield you up your members
 to that strength of his that worketh in you, to
 effect, finish, or work out what he there work-
 eth you to: nor is it for any to say, God is Al-
 mighty, and if he works in us we will take no
 care; we cannot fail to work out; his workings
 are Almighty and cannot be resisted and fru-
 strated; for though in himself he be Almighty,
 and can, and often doth work so almightily, that
 none can or shall resist him; yet his way of
 working in the soul, in the excitings and move-
 ments of his Grace, are neither always nor ordina-
 rily in that Almighty way. He is *Almighty* that
 works, but he works not always so *Almightily* as
 that his workings may not be resisted. He is *Al-*
mighty in all his *works*, & its his *Almighty power*
 that effecteth them: the very growing of the corn
 or grass is the Product of his *Almighty power*; but
 yet he doth not work so *almightily* therein, but
 that man by subtracting, or removing some se-
 condary cause, or instrumental medium through

which that power is put forth, may usually hinder the growing of this or that particular grasse or corn, as by drying up, and hindring the moisture from it, or inclosing it from the Air and heat of the Sun, &c. and yet man is not therefore stronger then God; for God could (maugre all that man can do) make it grow; but he dispenses his Power usually according to the capacity of the medium, through which, and subject unto which he conveys it; and he doth not usually alter the course of his ordinary way to shew forth what almightiness is in himself: though therefore Gods Power in it self, and he in himself be *Almighty* that worketh, yet his working is not so *Almightily* put forth, but that a man turning his eye from what he sets before him, and listening to the Law in his members, may deprive or hinder himself of the efficacy and operations of it; and therefore great need also of exhortations to incite and stir up the heart to listen and take heed to the Grace of God, in and with which Gods Power works in the soul; that through that heeded and minded, it may experiment and receive the working of that mighty power to its own preservation unto life eternal. For though its the *power of God that keeps us unto salvation*, yet that power keeps us not *but through faith*, 1 Pet. 1.5. and is not to be felt and received by us but in believing; and

and mens unwary separating of these two from one another, as if they should certainly find the power of God to save them, though they sit loose from the Word of Faith, in which believed and minded, God conveyes it over to men, is the very ground and bottom of much presumption, and brings many fool-hardily to throw themselves out of Gods wayes into their own destruction.

But, ye beloved, as ye are before warned, separate not those things that God hath joyned together; *Wait on the Lord and keep his way.* Listen to brotherly instructions, counsels, and exhortations, *leaving all things* (because Satan sometimes imitates his operation instead of Gods, into, and by Brethren (as he spake in *Peter* when he counselled Christ from his sufferings) *and hold fast that that is good.* And so I shall address myself to what I have to say further by way of Exhortation; and that which I have to say, is for your walking as Saints in these four Considerations: viz. 1. As to God. 2. As to one another. 3. As to Seducers. And 4. As to the un-called, or residue of the world.

Exhortations to holy walking toward God.

W*alk* *Worthy of the call wherewith God hath called you, Ephes. 4. 1. God hath called you to be Saints; walk then as Saints, that is; 1. Holily towards Him, and that in*

1. *Giving thanks unto him who hath called you out of darkness into his marvellous light, delivered you from the power of darkness, and translated you into the Kingdom of his dear Son, Col. 1. 13, 14. and given you wisdom, righteousness, holiness, and redemption in him: Yea, thankfully rejoyce in him the Father who hath done this for you; and thereby made you meete to partake of the inherifance of the Saints in light, by not onely giving his Son for you, when sinners, but also propounding him to you in, and calling you to him by the Gospel, when ignorant and out of the way; who also hath enriched and blessed you with all spiritual blessings in Christ; even with whatever makes either for defence and safety; or for fruitfulness, or eternal satisfaction. Rejoyce also in Christ Jesus, and count him worthy to receive praise, and glory, and thanksgiving: seeing he hath loved and given himself for you, yea and washt you in his blood, Gal. 2. 20. through the force and power of it, cleansing your consciences, and redeeming you from the earth and*

men, Rev. 1. 5. Heb. 9. 14. Rev. 14. 4. Seeing also
 he as the great High Priest mediath the New
 Covenant for you, that ye might be saved to the
 utmost through him, be presented blameless to
 the Father by, and in him, and receive the pro-
 mised possession; and do this in the Spirit of
 Truth and holiness sent forth from the Father
 in the name of the Lord Jesus unto you, and
 working in you to sanctifie you to be a pure of-
 fering unto God and the Father in him. Be glad
 I say in this thankfulness, and sing forth his Prai-
 ses. Joy is comely for the Saints and righteous,
 for, and unto whom God in Christ hath done
 so much; there is cause of joy in Christ for all
 people, but chiefly for the Saints that are parti-
 cularly his people; *Let Israel rojoyce in him that
 made him*, Psal. 149. 2. (the Saints in God who
 hath given them not onely a natural being, but
 also new created them in Christ Jesus to good
 works, that he might be glorified in them) *And
 let the children of Sion* (the sons of Grace that
 have their birth of the Gospel and Promise held
 forth therein) *be joyful in (Jesus Christ) their
 King; Let his praises be in your mouth, and the
 high acts of God in your songs*, as those that are
 spiritually favoured by him. Cast down your
 crowns before him; let no mention be made of
 any acts or worth of yours; any righteousness or
 salvation of your working; but remember his

continually, and his onely ; verily so much as we take to our selves, and lift up our selves, so much we detract from, and are unthankful unto him ; no part of his grace is, or was due desert to any of us ; for then it should not have been grace but debt to us ; what ever we have done thats good, we are beholding to him for it : for he first prevented us, inabled us, and incited us thereunto ; and yet what we have so done, deserved not in any way what he hath done for, and to us ; you have heard him : but can you glory in your selves for it ? his Word prevented you, or else you had not heard ; his Word drew forth attention, or else it had been otherwise with you ; and alas, how much have ye refused to hear him in ? and yet what ye have heard from him he hath made effectual to your believing ; what praise is due to a Begger from a Prince for hearing him direct him to some large treasure ? what thanks rather is due to that Prince from such a begger for speaking such things to him ? and how much more for bringing him to what he by speaking of to him, perswaded him to look after, and accept of from him ? Our hearing of the Word as it hath been defective in us, so had it been never so perfect, could be no meriting cause of Gods enriching or saving of us. All our whole inheritance and portion, is of him and his free grace ; and so is

the

the bringing and intitling to it ; let the praise thereof then be wholly given to him ; and in so doing we shall *walke in lowliness of minde*, as we are exhorted, *Ephe. 4.1.* and not proudly lift up our selves, as having some worth of our own in us, to commend us by before him.

2. *Love the Lord ye Saints*, *Psal. 31. 23.* for what now doth the Lord our God require of us? but to love and cleave to him for his love to us: and this is a genuine expression of real thankfulness, and comprehends in it all expressions of love, and produces all thats returnable to God by us; *My Son, give me thy heart*, *Pro. 23. 26.* (saith the Lord) thy heart, that is, thy love, affection, delight. He that loves another, gives him so much of his heart as he hath real love to him ; not love in word and tongue, but heart-love doth God require ; and where that is, the eye will follow, as the look thereof may be also both a mean to produce it, and to nourish it ; and therefore he adds, *And let thine eye observe my wayes.* Its a vain thing to give thine eye without thine heart ; they see little or nothing when the heart is buried another way, and not intentive to minde what thou beholdest with thine eye ; and where the eye is withdrawn from Gods wayes, and spies beauty in some other things, the heart will be soon corrupted also ; therefore God calls for both : for the heart first as the principal, and

then for the eye as the consequent of the hearts love, and as a means to bring on, & nourish it in love. He hath given thee his Son, and in him received by thee thou hast his heart; for *the Father himself loves you because ye have loved me* (saith Christ) and *have believed that I came out from him*, Joh. 16, 27. thou art beloved by him in his beloved one : and what a good exchange is this to have Gods heart for thine? to give him thy heart, and receive his? what a low requital is this for Gods heart, that man give up to God his heart? and yet this is the greatest man can give, and the greatest that God requires : And this is no other thing but what his love and heart discovered to us draws back again from us, and leads us to return : but because He sees that there are other suiters for it, he is the more watchful over us, and prompts us in that his Grace requires by his written Word too, and calls us to a more wist and earnest view and consideration of him in all his wayes towards us ; and of all his wayes prescribed by him for our walking before him. Looking, we say, begets loving, and love begets looking again, and so there is a mutual intercourse of heart and eye; give him thine heart, and then thine eye will the readilier follow ; give him thine eye, and let that observe his Paths, and so shall thine heart be preserved chaste with him too : Consider and mind his love

to thee in Christ in his gift of him, and cost he was at there for thee; the way he took to buy and sanctifie thee to himself; and that will break thy heart, and make thee willing that he should have it, that gave so much of his to thee for it. Its mens being taken with other beauties, and so looking off from his, that makes them slack in their love toward him. *Remember how thou hast heard and learnt, and repent, and do thy first works,* says he therefore to some who had lost their first love, *Rev. 2. 3.* thats the way to recover their love again; to call to mind how they have heard and learnt of him; and if that be the way to recover love when lost; then sure its the way too, to preserve it before it be lost, that it may not be lost.

Cleave then to him and his wayes with full purpose of heart, and take heed that thou never *deniest him that bought thee*: for that would be a most unloving and ungrateful part of thee: Worship none but God in Christ, in whom he hath loved thee, and in the Spirit he hath given thee: own no other name or object of confidence, delight, and satisfaction. Follow not after other lovers; and especially if thou wouldst have thine heart intire with him, beware of two Corrivals especially that will sollicite thee. 1. The world in its objects of profit, honor, pleasure, &c. let not thine eye look too wistly on its beauty, lest thou lust after it, for it will deceive thee. And 2. The spirit of error presenting another

another name and doctrine then that once delivered to the Saints, and promising greater liberties and advantages and spiritual glory to thee; for (as) both of them (so especially this latter) may be, and are in Scripture compared to a whorish woman, *James 4 4. Rev. 17. 5. And a whore is a deep ditch, and a strange woman is as a narrow pit, Prov. 23. 27.* If thou fallest into her, she will surely drown thee. They that will be rich, and that make themselves friends to the world in its pleasures, and satisfactions here, ingage God against themselves, *1 Tim. 6 9.* and plunge themselves into snares and temptations, and so drown themselves in destruction and perdition; and they that have itching ears after Fables, and doctrines of devils, & take not heed to the Apostolical Doctrine, lose themselves in them, being so infatuated through the strength of them, that they arrive at last too at damnation, *by denying the Lord that bought them, 2 Thes. 2. 10, 11, 12. 2 Pet. 2. 1. For few or none that go in to her return again, neither take they hold of the paths of life, Prov. 2. 19.*

Take heed therefore to your selves, and beware of this spiritual adultery; let not thine heart desire to eat their dainties; for though they may say *stoln waters are sweet, and bread eaten in secret is pleasant*, yet know thou, *that the dead are there and their ghests in the depth of hell, Prov. 9 17, 18.* Look thou then right forward to the

the things that God sets before thee in Christ, and let not thine heart depart from him. Desire more to know him, and to enjoy his presence and fellowship with him, and seek it not in thine own way but in his : and when thou findest him, hold him fast, and delight thy self in him, and never let his Truth depart from thee, but let thy meditation at all times be sweet concerning him, and thy delight day and night in his Law and Doctrine.

3. Trust in the Lord with all thine heart, and lean not to thine own understanding, *Pro. 3. 5.* He is worthy to be depended on, and trusted in at all times, and in all things for this life, and that to come, for teaching, strengthening, directing, supporting, supplying, comforting, saving, *For in him the Lord Jehovah is everlasting strength, Mai. 2. 6.* So that there is nothing too hard or difficult for him to do that may concern thy welfare ; nor is there any *unrighteousness, or unfaithfulness in him, Psal. 92. 15.* He hath so richly and abundantly already prevented us with his love and mercy, and given us so to behold his righteousness displayed in his Gospel, as may challenge our most stedfast confidence in him, and dependance on him for the performance of all that further favour and mercy that is needful and good for us, and is promised by him. Hath he not given his Son for us according to his ancient saying, by the mouth of his holy Prophets ;
yea,

ye a, hath he not also called and brought us to his Son, and given us him to be ours, our lot, our portion, our Prince, and Captain of salvation, our High Priest and Advocate, &c. and shall we not trust in him then for other things? shall he not with him give us all things else that he hath spoken of and provided in him?

O hope we then in him at all times, and in this hope pour out our hearts before him; for he is a refuge for us, and will not fail us. He that hath made us Saints, will not be wanting to give us a Saints portion. But lean we not to our understandings; for he that trusts his heart is a fool, *Prov.* 28. 26. for its so deceitful and desperately wicked that it will deceive him, *Jer.* 17. 9. His Word is sure, and worthy to be taken; but our own wisdom, with the conceptions thereof are foolishness, and tend to ruine; and who so trusts in any thing else below God, a curse will befall him, *Jer.* 17. 5, 6.

4. In this love of him, and trusting in him, yield up thy self also unto him to be his to do his work; mind his Name and Glory, that he may be known, loved, and his Kingdom enlarged: give up thy heart to him to be the habitation of his Holiness by his Spirit, not the habitation of sin, lust, pride, vanity, Satan &c. but the temple of the holy Ghost, that he may dwell there, and subdue, and mortifie thy lusts and corruptions in and for thee, and quicken thee up to God to
walk

walk before him holily, and yield up all thy members also to be instruments of working righteousness unto his glory. Whatsoever thou dost in word or in deed, do all in the Name of the Lord Jesus, with an eye to him, and as thereunto warranted by him, and to the praise of the grace of God in him. *This is love that we keep his Commandments, and his Commandments are not grievous, 1 Joh. 5. 3.* I might enlarge unto many particulars, which for brevities sake I shall pass over, and leave thee for further direction to the word of Gods Grace, and to the Apostles writings.

Sect. 3.

The Saints worthy walking towards each other.

2. **I**N regard of one another, I have no other Commandment, but that that ye have received, viz. *That ye love one another*; that ye love as brethren, sons of the same Father, even God, and of the same Mother, the new *Jerusalem*, and Covenant of Grace; and that he *let brotherly love* be exercised, and in its exercise continue: that ye love one another as members of the same body, not every man minding his own things, and aiming at his own particular good onely, but each minding the good of other, in that that may be for profit and edification; communicating

cating of the grace given, and abilities afforded to each other in the Lord, as may make for the edification add good of all, watching over, instructing, exhorting, reproving, helping, and comforting one another as need is, and opportunity is afforded, receiving, owning, and delighting in the fellowships and helpfulness of the mutual exercises of your graces and gifts in the Lord, as receiving, owning, and delighting in the Lord, who is in all his holy Ones and Saints; and this without hypocrisie and simulation, without partiality or faction, not preferring one before another for outward worldly respects, of riches, honors, places, learning, parts, &c. nor despising one another for poverty, reproaches, infamy in the world, weakness in faith and spiritual gifts; or for difference in judgement about doubtful questions, *Rom. 14.1.* but each receiving other for the foundation sake held fast, and for the grace discerned and professed, cheerfully serving one another in love. Indeed its meet that Saints put difference between themselves as such, and such as have erred and departed from the foundation of Faith, and deny the Lord that bought them, as we shall see by and by: but where men are all believers through grace, and have the love of God in the gift of Christ and his mediation for their bottom and foundation, their lesser difference in other things should not make them unsaint one another, and

fight

fight against one another, but such ought to
 own one another, and with sobriety and single-
 ness, not for love of victory or factiously to up-
 hold a party to discuss things in which they dif-
 fer, and so far as they can to agree ; and if in any
 thing any be otherwise minded then the rest,
 there with patience, to wait and forbear one an-
 other ; and yet in communion and communica-
 tion of graces to own and walk as brethren one
 with another, not judging and despising one an-
 other for what they differ in ; those things they
 differ in, not being of that nature and weight as
 to disunite from fellowship with the same Lord.
 And this is further to be noted, that the brother-
 ly love that is to be exercised, stands not in an
 indifference and neutrality, to let every man be
 of what way he will, and do what he will with-
 out reproving, or shewing them the evil there-
 of, no more then natural love amongst brethren
 in the flesh consists in letting ones brethren sink
 or swim, be sick or well, wounded or whole,
 prodigals or thrifty, without looking after them,
 or taking any care of remedies, reproofs, or any
 way of help for them ; thats by God himself
 accounted hatred, to see our brethren sin & not
 reprove them, *Levit. 9. 17.* it argues little love
 to the souls of one another so to do : It was not
 from love in *Cain* to say, *Am I my brothers*
keeper ? Gen. 4. 9. Love leads to watchfulness o-
 ver one another ; or in case of straying or of
 danger

danger to stray, to warn another ; which yet is
 to be done with wisdom, so as it may best tend
 to prevent evil, or withdraw therefrom; for we
 are to put difference between those that sin of
 weakness, and through temptation, whom we
 are to handle gently and tenderly, forbearing
 and waiting for them, yea, bearing their bur-
 thens, and those that are more wilful and reso-
 lute in their strayings, and evil walkings, whom
 we are to save with fear, and rebuke more
 sharply and openly; yea, in all things we ought
 so to order our selves as we see may best con-
 duce to their good with whom we have to do;
 having a special care of, and regard to those that
 are weak in faith, helping, and furthering them:
 and no wise, if possible, offending them, so as
 to turn them aside through their weakness from
 the way of the Lord, but endeavouring that they
 may be preserved in the faith, and grow up
 therein, till they with the rest of the body at-
 tain the inheritance promised in Christ Jesus.
 Were this love more practised and walked out
 in, and the exercise thereof accepted, it would
 prove very advantageous to the Saints: and Sa-
 tan would not so much prevail upon them to
 weaken and divide them: yea, this waking toge-
 ther in love, and wherein we have attained,
 walking by the same rule, and speaking the same
 thing, would much conduce to the glorifying of
 God, and we should therein meet with much
 blessing;

blessing; *We are brethren, why should we fall out by the way to our heavenly Canaan, quarrelling and contending about place, preheminance, and differences in doubtful Disputations, not clearly determined in Scriptures, is a good consideration for all agreeing in the same foundation. And O that we all might willingly be exhorted to this, as not to bear with them that are evil, and would pervert souls from Christ; so neither to fall out and make rents from those that are built upon, and sincerely and peaceably seek the glory of Christ.*

Sect. 4.

How to walk towards Seducers, and the Secured.

BUT now for those that have not Christ for their foundation, but are bottom'd upon their own works, yea, and would bottom Christ upon them too, hindring souls from coming rightly to Christ, and that bring another Gospel then that of Christ, tending to deny and overthrow the Gospel of Christ; but chiefly those that have apostatized from him, the case is otherwise. They that divide from Christ the elder Brother, are not to be owned as brethren, but divided from, yea and looked upon in their endeavors to draw others to themselves as enemies to our souls, Wolves that come to devour,

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deceitful

deceitful workers, and so we are to avoid them : The Apostles looked not upon the zealous Jews and Pharises, opposers of the grace of Christ, as their brethren in Christ; nor upon the false Apostles that perverted the Gospel of Christ, mixing it with the Law, and withdrawing men from the sincerity of the Gospel of Christ; much less those Apostates and Blasphemers, *Hymeneus*, and *Alexander*, and *Philetus*, men that denied the Resurrection, and affirmed it to be now made or past, denying the Lord that bought them, and subverting the faith of divers, *2 Tim.* 2. 16, 17. If such as these plead for a brothers portion of love from the Saints in those their wayes, they are much mistaken; brotherly love with them, would be as bad as *Jehosophats* familiarity and correspondency with *Ahab*, which the Lord reproved and punished in him, *2 Chron.* 19. 2. And as the Churches tolerating the *Baalamites* and *Nicolaitans* which he hated, *Rev.* 2. 14. 20. Men are much out in thinking that those that are evidently and upon due trial false Apostles, and of the Synagogue of Satan, ought not to be so reputed, but walked towards, and loved as dissenting Brethren. How shall the members of the body hold unity with the head, that are at one with members separated from the head, and disclaim all influence of spirits from it? Who ever come unto us we are to try them, yea though they come as Angels of Light, and Messengers

engers of Righteousness, and finding them de-
 ceitful workers, to beware of them, 1 *Thes.* 5. 21.
Phil. 3. 2. So the Wisdom of God speaking of
 the spirit of error, under the notion of a foolish
 and whoorish woman, opposed to the Spirit of
 Truth under the notion of Wisdom or the wise
 woman, bids us beware of her, and *come not neer*
the corner of her house, *Prov.* 5. 8. 3. nor give ear
 to her sweet and specious enchantments; not to
 put our selves rashly into her way and company,
 as presuming on our own strength to pre-
 serve us, much less entertaining her as a friend
 and companion meet for us: and our Saviour
 while on earth in the flesh, left it as a Ca-
 veat to us, to *beware of false Prophets, who though*
they come in Sheeps clothing to us, yet inwardly are
ravening Wolves, and seek to devour us, *Matth.*
 23. 15. He would not have us out of charity to
 judge all sheep, and correspond with them that
 come to us in the appearance of sheep, but wari-
 ly try them; and discerning Wolves in that ha-
 bit, to flee from them; as we are not rashly to
 account and walk towards all as Wolves that
 men account so, so neither to imbrace all that
 profess themselves sheep. I know the VVolves
 will plead for charity towards them; but what
 foolish Shepherd would out of charity listen to
 the VVolves so pleading? or what silliness
 would it be in real sheep to joyn themselves with
 them, because they pretend as sheep a desire to

graze with them? thats bad charity to another, that layes me open to destruction my self. The Jews of old regarded not such a pretended charity in *Sanballat* and *Tobiah*, desirous to build with them the Temple of the Lord, because they discerned them to be no friends to their work, but sought by subtilty to hinder it and destroy them, *Ezra* 4. 1. Its indeed the common plea of such, and of some weak sheep of Christ, who are in danger that way to be worried by them, what ever a mans principles be, yet we ought to permit them, and not speak harshly, or at all against them, but let every man enjoy his own minde; which is a notorious gross and false position. Indeed as we have said, where men build, and are built upon the same foundation, even Jesus Christ, there we may, and are to tolerate difference in doubtful disputations, where the matters of difference are not evident and plain in Scripture, and but matters of meer indifferency and lesser moment. But that all should be tolerated in the Church of God, of what ever opinion and doctrine, though destructive to the fundamentals of the faith, and no sharpe reproof may be given them, is as bad a principle as to tolerate the Devil in his possession of men, or to tolerate all vice and wickedness without any punishment of them: yea in some cases it may be worse; for there are some principles of false doctrine, as bad or worse

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worse then any evil of practise amongst men,
 because some doctrines may naturally lead to all
 evil practises ; As " that there is no difference to
 " be put between good and evil, sin and righte-
 " ousness, that all actions are alike approveable
 " to God ; the opinion of good and evil is to be
 " destroyed out of men ; that sin is nothing but
 " an imagination that this or that is sin ; that all
 " men, live or believe how they will, shall
 " have eternal salvation ; that there shall be no
 " resurrection, &c. Beside that evil doctrines
 may poyson more secretly, and are less dreaded
 oftentimes then gross actions, because they have
 not so horrid an appearance many times to the
 eye of men : We find Christ commending some
 Churches for their patience, when yet he pre-
 sently subjoyns by way of praise too, *that they*
would not bear evil persons, Rev. 2. 2. such as se-
 duced the people from him, faulting them that
 bare with and permitted them, *Revel. 3. 15, 16.*
 Yea that were but lukewarm for him and a-
 gainst them, as those that mattered not what
 men hold or teach, how destructive to Christ and
 Christianity, so they would think well of them,
 and let them alone ; such Christ threatens to
 spue out of his mouth, so far is he from allowing
 and approving them : Yea he tels us he hates
 such wayes himself, *Rev. 2. 6.* and sure he leads
 his people to be like him. How canst thou say
 Christ is in thee, when what he declares himself

to hate, is patiently tolerated and not reproved by thee? The Apostles not onely bid us hold them as execrable, and account them accursed that preach beside what they have preached, or that introduce another Gospel: though they come like Angels: but they have also themselves given them over to Satan, *1 Tim. 1. 20.* and as well writ earnestly against them, as they have exhorted us to contend earnestly with them, *Jude 3, 11, 12, 13.* And yet thou that callest thy self a Saint, dost rather bless them, and walk with them as brethren.

But thou wilt say, But are we as infallible as the Apostles? can we be so sure what is error as they?

To this I answer, That its true, we have not so full a dispensation of Spirit from Christ to us as they had that were to lay the foundation; they had greater work to do, and their talents were proportioned to their work; but yet through their infallible doctrine, and by the good Spirit of God given us, *Rom. 8. 9.* (or else we are not Saints, or Christs peculiar people) we may certainly and infallibly know the fundamental and essential Truths and Principles of Christian Religion, which none can be ignorant of, and yet be good Christians. The infallibility and certainty in Christ and his Apostles which thou pleadest, is an argument against unity with all that thou pleadest for; for they having been
infallibly

proved infallibly guided, that that is cross to their in-
 hold fallible doctrine, is thereby detected to be false
 ac- and fallible : and thou canst not be one with
 each- them, and yet not dislike and shun that that is
 ough contrary to them. Sure if we know and love
 hem- God, we shall have some discerning and detesta-
 . 20. tion of such doctrines as blaspheme or disho-
 they nor God, and beware of those that bring
 with them : If we be Christs sheep, we have some dis-
 t cal- cerning of his voice from the voice of strangers,
 and *John 10. 5.* so much as may render their voice a
 strange voice to us, and such as is not to be ap-
 proved of us. If a man shall come and tell us
 or as there was never any such man as Jesus Christ, or
 that if there was, he was onely a type and figure
 of the true Christ, in us and not the very Saviour :
 ot so that he rose not, nor ascended, nor shall come a-
 us as gain in glory ; that he is not the Mediator be-
 they tween God and us ; that our dead bodies shall
 were not arise ; that the Scriptures are not to be
 ough beeded in their sayings, and yet we cannot tell
 spirit whether these men say truth or not, we are
 e not plainly blinded, and are not sheep of Christ, if
 cer- we cannot discern these voices to be the voices
 nral of a stranger. Those infallible Writings of the
 stian Prophets and Apostles, as they tell us, that there
 and are and shall be false Prophets and Antichrists,
 and VVolves in sheeps clothing, deniers of the Lord
 hich that bought them, and such as bring in heresies
 with of destruction ; And 2. That such persons and
 been
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their Doctrines ought not to be heeded and
 listened to, but avoided by us, not received to
 house, or bid God speed, but held as execrable
 and accursed, 2 *Joh.* 10, 11. *Gal.* 8. 9. Yea 3. That
 such we are to contend against with earnestness,
Jude 3. reprove them, stop their mouths, give
 warning of them to others that they may not be
 snared by them. *Tit.* 1. 9. 11. So they tell us fur-
 ther 4. That real believers have received an ho-
 ly Unction by which to discern them, 1 *Joh.* 2.
 20, 27. and so have ability of discerning them;
 and indeed thats intimated too in their precepts
 and counsels given us to try and avoid them,
 which otherwise were in vain if they were be-
 yond our discerning. Nay, 5. They have also no-
 tably fore described them, foretelling us that
 they would say *they are Christ, and deceive many,*
Matth. 24. 5. that they *deny Jesus to be the Christ,*
1 Joh. 2. 22. make a cipher of him, call him execra-
 ble, 1 *Cor.* 12. deny the Lord that bought them,
 2 *Pet.* 2. 1. confess him not come in the flesh, 1 *Joh.*
 4. 3. Will mock at the promise of his coming, 2 *Pet.*
 3. 4. pretending that there neither is, nor shall be
 any alteration; no other coming but that that is
 and alwayes hath been to all the Prophets and
 Patriarks in all times; deny the resurrection of
 the body, 1 *Cor.* 15. and say that the resurrection
 is now made, or is already past 2 *Tim.* 2. 18. hear
 not the Apostles in their doctrines and sayings,
 1 *Joh.* 4. 6. Speak high swelling Words of vanitie,
 promising

and promising men liberty while themselves are ser-
 vants of corruption, 2 Pet. 2. 18. 19. exalt them-
 selves above all that is called God, or that is wor-
 shipped, 2 Thes. 2. 4. above Magistrates and Go-
 vernors, if not suitable to their humors, yea a-
 gainst Jesus Christ, and above him, and God in
 him, unthroning him, and despising his Ordinan-
 ces as light and foolish things; lawless men that
 worship not God, pray not to him, nor call up-
 on him; yea in a word, *by their fruits we may*
know them, Matth. 7. 16. for they lead from Je-
 sus Christ the onely begotten of God, in whom
 onely we may meet with salvation, either to rest
 in their own works joyned with, or preferred
 before Christ; or else to loosens in principles
 and practises to walk after their own ungodly
 lusts, self-lovers, covetous, boasters of their abili-
 ties, knowledge, attainments, proud, so as to
 lift up themselves, as is aforesaid; blasphemers,
 that is, speakers evil of Gods Wayes, Temple,
 Ordinances, and them that worship therein,
 disobedient to parents, either natural or spiritu-
 al in Christ, unthankful (to God especially for
 his love in Christ, and for his appointments for
 their good) unholy, (not living to God and
 Christ, not calling upon him, giving thanks to
 him. &c.) without natural affection to their own
 relations, truce-breakers, that keep not Cove-
 nants or ingagements to God or men, false accu-
 sers, incontinent, fierce, despisers of them that
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are good, 2 *Tim.* 3. 1. 2, 3, 4 &c. A marvelous thing it is that a man should be a Saint, and yet not know the essentials of that Word that sanctifies him; should be begotten by the Gospel, and yet know not that Gospel by which God hath begot him, so as to discern it from other doctrines; that God hath writ to us by his servants so plainly of these things, and we have the benefit and help of those gifts given by Christ to them, that we might be settled, and not tossed to and fro like children: and yet we know not who say right, and who say wrong: sure we know nothing then, and so know not what charity is, or what love we should walk in, and toward whom, if we know not the Gospel in its first and bottom doctrines, & cannot discern whether men preach with or besides that doctrine taught or recorded by the Apostles, when we hear them, speak they never so fully for, or against it; we have lost our eyes sure and understanding.

Obj. But must we not do to them as we would they should do to us? though we do discern them, must we not still love them?

Ans. I answer, yes, them that are not given over to distraction, them that we see not to have sinned to death, and to have trampled under foot the Son of God, counting the blood of the Covenant after it hath been sanctifying them an unholy or common thing, and have done despite to the Spirit of Grace: which things, as they may

may be discerned by us, so are we to be very wary of rash and unadvised judging. But what love is that that we are to walk in to them that we discern not so far gone? is it to hear them blaspheme, denie, undervalue, and trample upon the Lord Jesus the Mediator between God and men, and yet own them as brethren? is it to love them more then Jesus Christ? Surely, *this is love that we keep Gods Commandments; and this is his Commandment, that as we have heard from the beginning, so we should walk in it,* 2 Joh. 6. This is not love in a man to see his neighbour drowning or hanging himself, and not hinder him: or killing and poysoning others, and yet not reprove them, or endeavour to preserve the lives of such as he is harming; or to know of men committing Incest or Adultery, and yet own them as brethren, and not withdraw from them, and reprove them; much less to see or hear them deny or vilifie the Lord Jesus Christ, and yet judge them precious people, and Gods dear children. That Rule, *what thou wouldst that men should do unto thee, do thou also unto them*, Matt. 7 12. is not to be applied to men as vitiously affected, or distempered, but to men walking orderly and upon well-grounded principles, and so in things that tend to mens good, or else we shall abuse it. A Drunkard, or Adulterer would have others make him drunk, or commit adultery with him: shall we abuse that wholsom Scripture

Scripture to warrant his doing such wicked acts to, or with others? as unreasonable is it to apply it thus; We would not be let or hindred in our endeavouring to bring men to Christ and salvation; therefore neither ought we to hinder others in drawing men from Christ to their destruction.

Object. But they think to lead men to salvation as well as you.

Answer. But we know they think amiss, when we see them go contrary to the word of salvation: we know their thought but a strong delusion, when we see in our cleaving to, and trying them by the Apostolical and Prophetical Doctrine, that they go in the very steps of those that they have forewarned us of. Its true, a frantick man may be, and often is, as confident of his way as a sober discreet man; but yet a sober man will not think himself as well bound to be ruled and led by him; as the frantick man to be ordered by him: both may be alike confident as to the heighth of perswasion, but both have not the same well groundedness for, nor ability to judge of their confidence. This is no right judgement of things, to say, this is truth as well as that, because I see this man as confident of this as that man is of that. We are not to judge of truth by our own or others confidence of them but by the verdict of God in the Scriptures. That Rule, *What I would that another*

do to me, I should do the same to them, is to be applied to men in things for their good, I say, and upon well grounded principles; I would that men should endeavour to preserve my life, I should therefore do the like to them. I would in case I be distracted, have others keep me from hurting my self or others; I would so now in my sober mind; therefore let me do so to others that are distracted; so it will hold: but not thus, I in a fit of distraction (suppose) would have others that are sober, let me run into the river and drown my self, therefore I being in a sober mind ought to let another that is distracted do so, and not hinder him: Yet such is their application of that Rule, that would have us not to judge them in an error, that we know deny the Lord Jesus Christ, nor reprove them for it, and endeavour to preserve others from so doing, because we would not have others judge the Truth to be Error, and reprove us for it, and endeavor to keep back others from receiving it. Indeed as I would not have others in case I should fall into distraction, to do me any real harm, or to deal evilly with me, to make me worse, and keep me from returning to a sober mind; yet if their withholding me from self-murder or mischief to others, should vex and make me worse, though they therein deal as well and fairly with me as my distraction would permit them, therein they would not be faultworthy: So we are to deal

deal righteously, and lovingly as their condition may permit, to those that are deceived, & deceivers, and not by any unjust accusations of them, or violent carriages towards them to harden and strengthen them from returning, especially seeing the zeal and wrath of men will not accomplish the righteousness of God; onely so far we must use plainness and sharpness towards them as we see necessary and requisite, either for detaching their evil, and pulling them out of it; or however for the preserving others from being snared by them; and so far as that will require it, I am not to matter their offence-taking, and enmity against me for the same: love to particulars must give way to love to the general; and love to evil men, must give way to love to God and good men when they come in competition; as love to a rotten member must give way to love to the sound, and to the whole body. I shall do well if my leg or foot be wounded, to apply healing medicines to it; but if it putrifie, I must apply things to it that will eat out the dead flesh, though they will bring some smart and pain to it that will make it fell and angry; yea, and rather then my whole body should perish by its incorrigibleness, I should do well to cut it off and sever it from the body before it be too far infected: and I suppose no man would fault me for want of love and charity, either to it, or to my body in so doing. The like is to be done

to those that being corrupt themselves endanger
the corrupting others too from the faith of
Christ ; onely by cutting off, I would not be un-
derstood to mean a banishing them the Country,
or putting them to death. I would not have
Saints in the way of their spiritual warfare, and
for their faith, to make use of such weapons,
God having given them others to make use of,
viz. the Sword of the Spirit, Prayers, Warnings,
Admonitions, Reproofs, withdrawals from
them, casting them out of fellowship, and look-
ing upon them as accursed to them ; which are
Christs spiritual weapons, and to be used as the
case may require ; however some deceived, or
not rightly guided spirits boggle at it ; but as for
them when without, let God there judge them :
in the mean while Saints should by all means out
of love to the sound members, not cease to
warn, admonish, and watch over them as oppor-
tunity is given them, opening to them the evil
of those false wayes, in which others would
snare them, as we find to have been the frequent
course of the Apostles in their Writings. I fear
men that rightly understand not, will abuse this
that here said, even as they do the very Scrip-
tures also : yea, not onely they that are not be-
lievers, but even some weaker or rasher believers
also will be too often ready to take up these
practises which they ought to walk in against
the Wolves and Seducers, upon due proof and
knowledge

knowledge that they are such against their brethren for some smaller differences ; but the abuse of truth by some must not hinder the use & practise of it in a due way by others. Its likely too, that the Scribes & Pharises and Hypocrites of the Jewish Church, would be ready to justify their own practises against the Apostles and Christians, in condemning and speaking evill of them, by the Apostles practises and so sharp writings against the false Apostles and Apostates: though in this they differed, that the one made use of carnal weapons upon unjust grounds against the truth ; and the other of spiritual weapons, upon good and warrantable grounds for the truth ; the one fought against men with violence to the death for holding to the Scriptures, and asserting that Jesus is the Christ ; and the other spake against and warned men of the Apostates and perverters of the Gospel for what they knew they acted and preach'd against the Scriptures and the faith of Christ ; and probably some of the like spirit may think to justify and strengthen themselves in their desired way of persecuting Gospel and Scripture assertions, by what is here writ against such as lead men from the Scriptures into heresies of destruction : yet that notwithstanding be we wary of our own, and one anothers souls, and take the Apostles counsel in walking towards those that upon due grounds from the Scripture we see would pervert them :

I say

I say upon due Scripture-grounds, that we may
 not mistake in our application of the counsels
 they give us to these or those persons, lest we
 condemn such as are not condemned by them.
 Its needful that we try things and persons be-
 fore we receive them, or reject them; and in
 this tryal, as its needful to mind the Apostle *Johns*
notes of discerning men, *viz.* to mind whether
 they confess (that is hold forth, exalt, and lead to
 faith in) Christ come in the flesh; that is, as he was
 made of a woman, made under the Law, died for
 us, and is risen again, &c. and to minde whe-
 ther they hear, hold forth, consent, and come up
 unto the Apostles Doctrine, and wholsom Say-
 ings: So do I approve, that it be with the joint
 advice and helpfulness of brethren, chiefly such
 as are of more stability and greater understand-
 ing; not but that weaker believers, in case God
 by his Providence cast them upon such alone, in
 taking heed to the word of Grace, and looking
 to God for help, may be able to discern them:
 but God loveth unity of brethren, and liketh not
 of mens despising the help he therein affords, but
 punisheth such despising of them and self-pre-
 sumption; to brotherly union God hath promi-
 sed his blessing, and Christ his presence to his,
 agreeing together to act in his Name; a sheep
 straying from the fold, and going alone, is often
 catcht up, when they that abide with the flock
 sustain no harm. To this trial also we may give

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credit

credit to the testimonies of approved understanding and faithful brethren, as to matters of fact, or speech of their own knowledge declared by them ; for so we find even the Apostles to have practised, 1 *Cor.* 1. 11. and 11. 18. and 5. 1. in believing the testimonies of approved brethren against men, and to have given warning to others of men whom they proved unfaithful or evil themselves, 1 *Tim.* 4. 14, 15. yea, and it is an argument of some defect and want of charity towards such brethren, not to give due credit to their testimonies and brotherly warnings ; such a thing we finde upbraided in the Disciples by our Saviour, in *Mark* 16. 14. *Because they believed not them that had seen him after the Resurrection.*

Again, when it is evident that men are departed from the faith ; ye are to put difference between some and others in your carriage toward them, as the Apostle *Jude* hath given direction, as towards those that through temptation, and simple-heartedness are over-reached and turned aside, but as yet not made one with, and confirmed in the deceits by which men or Satan hath beguiled them ; ye are to walk with more tenderness in the spirit of meekness and love, seeking to recover them, till ye see there is no further hope of them. But for others that begin to grow stiff, reprove and rebuke them more sharply, and by fear, and the terrors of

under-stand the Lord, endeavour if possible to scare them
 ers of from their evil wayes; but if after twice or
 clared three admonishing, they yet chuse their own
 les to say, and depart from the Apostolical Doctrine,
 d 5.1. none of their own devising, then as the Apostle
 l bre-ther advises, reject them, *Tit. 3. 11.* yea, such as
 arning perceive upon good and due proof to be of
 faithfull Synagogue of Satan, membred into him, and
 nd it is come a seed of his begetting, sworn enemies
 charity (as it were) to the Lord Jesus, doing the devils
 edit to work for him; we may not onely count as ac-
 ; such as, and give them up to Satan, but also pray
 les by against them, as divers passages will warrant us
 ey be- the Apostles Doctrine; onely ye are to be
Resur- ry wary in this case of doing nothing rashly,
 upon mature deliberation, and a clear
 re de- terning.

SECT. 5.

*Exhortations to worthy walking towards the
 World, or residue of men yet uncalled.*

Or your walking toward the world; Let it
 be such as becoms the Gospel, & such as may
 k with-orn and commend it to men, such as in which
 s and may see your good works, and glorifie your Fa-
 here is ther which is in heaven, *Matt. 5. 16.* an unreproue-
 s that ble and faultless walking, as the Sons of God in
 them midst of a crooked and perverse generation,
 errors *Mat. 2. 15, 16.* having for the end of it the glori-
 of fying

ing of God in Christ, and the good of the world, *viz* that the yet uncalled or unsubdued ones, may be convinced and drawn to believe, if it may be to at least, have their mouths stop'd, and their ignorance silenc'd, that they may have no excuse for their folly, nor any just cause in you of stumbling them, and keeping them out from God, to whom ye seek to draw them. And indeed the grace of God, and what ye have therein heard & seen, worthy to teach you how to walk towards all; only I shall briefly put you in mind of its teachings; it will lead you to *sobriety* in your selves amongst themselves, not to walk in covetousness, but to shew forth moderation and contentedness in the lot of your condition; not to drunkenness, riotousness, chambering & wantonness, as if ye had your happiness in the enjoyment of fulness in the creature, or in satisfying the flesh, in its lusts and affections, but in mortification of your earthly members, as those that are called to better and more lasting pleasures, and enduring substance; it will teach you also to walk towards others with *righteousness* & equity in your several places and relations; if men in authority, then to execute Justice and Judgement, to shew mercy to the afflicted & oppressed, to govern them under the fear of the Lord, and according to the good, laudible and just Statutes and Laws agreed upon in the Land; having covetousness, extortion, oppression and bribery, not respecting persons, I

world taking rewards, nor lifting up your selves
 es, manfully above your brethren, despising and seek-
 may be to enslave them, but exercising the power
 r igno have for the good of all men, and special
 use for protection and encouragement of those that are
 imblin creable and righteous amongst them. If ye be
 o who sions under Authority, then be ye subject to
 race ose set over you for the Lords sake, whether
 en, worthy or unworthy, good or froward, looking
 y I shon them as ordered by the just hand of the
 it wred to those places above you, either for your
 st thererries or chastisement and trial: Thus the A-
 w for ble exhorteth to be *subject to the higher*
 of yours, *paying tribute to them, and custom to*
 ousne m custom, honor to Whom honor is due. &c.
 our ha m. 13. 1, 2, 7. Due, that is, by their places,
 ne creugh they themselves may be unworthy per-
 and affs, as those *Roman* Magistrates many of them
 ly menre at that time when those things were writ-
 nd mo by the Apostle; not stirring up disobedience
 ; it w rebellion against them, but leave them to
 with ed in case of oppression and injustice to order
 places am, knowing he can alter them, either by
 o execut al wayes of superior or coordinate powers
 o the ed up by him to that purpose, or by making
 ery you of wicked men to pleasure his Church, by in-
 he good ing judgement from God upon them, ac-
 ed up ding to that saying, *Wickedness proceedeth*
 ion, on the *wicked, but my hand shall not be upon*
 perfo e, 1 Sam. 24. 14. And if Authorities clash one
 n

against another, or one part of it with another. keep thee to the utmost of thy endeavour to peace and righteousness, and look to the hand of God in determining their controversies, and be subject to them whom God impowreth looking at that, during his impowring it as God's Ordinance ; *for the powers that are, are of God* Rom. 13. 1. And so if thou beest a servant obey thy Masters in the flesh, 1 Tim. 6. 1, 2. and bear the yoke patiently, and serve them faithfully, whether they be good or froward that God hath set over thee, doing what is good and lawful in the Lord at their commandment ; and for what is otherwise, patiently induring their wrath and punishment they will unjustly inflict it ; *for so is the will of God, to put to silence the ignorance of the foolish*, 1 Pet. 2. 15. walking, as Christ hath given example when he was wrongfully judged and punished, though he could have raised legions of Angels for his rescuing : If married, walking in that relation with love and chastity, according to the Apostles Doctrine ; yea to all men walk in all gentleness, meekness, love, forbearance apt to put up injuries ; *So much as in you lies have peace with all men*, Rom. 12. 18. and as you are in need of help, counsel, succour or support be ready to help, counsel and relieve them to the ability ; in all these things looking after, and walking in holiness, *without which no man can*

(or injoy fellowship with) *God*, Heb. 12. 14. Seek not peace with them then by denying thy God and Saviour, thy Faith, and the Doctrine of the Gospel, or by consenting to them, and approving them (and much less walking with them) in their unjust, unmerciful, wanton, covetous, riotous and licentious practises; in things indifferent become all things to all to win them; but be not so indifferent in thy walking with God as to become sinful also with them, and to conform thy self in their vanities, excesses, delights, fashions to them: "He that sells peace with God, to buy peace with men, makes an exceeding silly bargain; *Have no fellowship then with the unfruitful works of darkness, but rather reprove them*, Ephes. 5. 11. To sin with men, is the way to strengthen them in sin, and not to save them. Take heed then of those loose principles and practises, that some monsters of men under pretence of higher knowledge of God, have run into, as to deny all difference of good and evil in actions, to make a sport of sin, and to account it nothing but a vain opinion, endeavouring to destroy the habits of Vertue, with the contrary vicious habits; yea accounting it the top of perfection to be shameless in sinning, and to blot out of themselves all sense or conscience of sin, running headlong into all lasciviousness and filthiness with greediness, Ephes. 4. 19. to whom it is hapned according to the true Proverb, *The*

Dog is returned to his vomit again, and the Sow that was washed, to wallow in the mire, 2 Pet. 2. 22. Such persons with their gross and wicked opinions, and all tendencies thereto (as liberty taking to carding, dicing, drinking, riotousness, ranting &c. instead of fasting, praying, conferring and reading of the Scriptures) avoid and flee from; that ye crucifie not the Son of God afresh, and put him to an open shame, making Him, and the Worship, and Name of God to be despised amongst men; for indeed that (as was said before) is one main end that ye are to aim at in all your walking, *viz.* that ye might glorifie God unto the world, and make his name honorable amongst them, that they might be convinced of the truth and goodness of your faith professed by you, according to that in our Lords Prayer, *that the World may know that thou hast sent me, as that thou hast loved them, as thou hast loved me, Joh. 17. 21, 23.* Therefore also the Word of God is to be held forth to the world, together with your just and good conversation, that they may see what principles it springs from, that ye walk so well and honestly amongst them, that so also they may thereby be wooed in to the same. In both which respects, of doctrine professed, and conversation becoming it, Believers are termed *the salt of the earth, and the light of the world, a light to be set up in a Candlestick that it may not be hid, Matth. 5. 13, 14.*

Sect. 6.

The Doctrine to be held forth to the world, and therein of the Trinity, by way of Digression.

BUT now what that Doctrine is that believers are to hold forth to the world, would require more words to declare fully, then this intended Treatise will afford room for; yet something I shall with Gods assistance hint about it. Its in a word, the Gospel or word of God, in which he hath declared his mind & will to men, according to that, *Phil. 2. 16. holding forth the word of life*: and that *Mark 16. 15. Go Preach the Gospel to every creature*: Which is such a setting forth of the way of life to men, as in which they are called upon to *turn from all other things as vain and dumb Idols, and to turn to the living and true God by his Son Jesus Christ, Acts 14. 15.* as the fountain of, and the proper way to that life and salvation. See the sum of it in *1 Tim. 2. 5, 6. That there is one God, and one mediator between God and man, the man Christ Jesus. Who hath given himself a ransom for All, as an evidence of Gods good will to All, that he would have all men to be saved and to come to know the truth.* This ye are to hold forth unto men, that there is a God to be adored, worshipped, submitted to, trusted in, and served; the author of our life, and breath, and all things; the fountain

of

of blifs and happinefs ; and that this God is one in Effence, mind, purpose, faithfulness ; and fo that All other powers that the Heathens have fancied and adored are Idols, vanities and confufion ; all things empty and too weak to fave or fatisfie befides him : that eternal life and happinefs confifts in the true knowledge and enjoyment of him. And yet this unity of the Godhead is fo to be held forth, that the Trinity therein alfo may be acknowledged ; otherwife men fhall not rightly apprehend or worship him according to the Christian Faith and Doctrine. Concerning which, let me a little declare my mind to you (though it may feem a Digreffion) becaufe mens errour hereabout, I find to be often an inlet to many other evil & falfe conceptions: I know fome make that Trinity or threefoldnefs in the Divine being but only a threefold denomination of the fame perfonal fubfiftence, and that there is no other diftinction between Father, Word and Spirit, but only in that difverfity of denomination; which appears to be an evident falshood in this, that by the fame rule that God, the Father, Word, and Spirit is called three becaufe they are three denominations, He might be called feven, or ten, or more ; there being many other denominations in the Scripture given to him, as *Jehovah*, Lord of Hofts, *Jab*, *Elohim*, *Ehjeh*, *Eloah*, *Adonai* the Almighty, and divers others ; but yet he is not faid

to be so many as he hath denominations given him in any part of Scripture. Besides, different denominations of the same person or personal subsistence may be convertibly predicated of one another ; as where the same man is Father, and Son & Husband, and Master, and Magistrate, in divers respects, there it may be said the Master is the Father, and the Father is Governour, &c. but so it cannot be said of these three, the Father, the Son, and the holy Ghost. The Scripture never says, the Father is the Son, or the Father is the holy Ghost, or the holy Ghost is the Father, or the Word or Son is the Father, though God is a Spirit, and Christ an everlasting Father in regard of us ; yet not the Father of the only begotten Son ; nor is the Father the Spirit sent by the Father, and yet these three are but one and the same God. A great mysterie it is I confess, and such as passes expression fully to declare and open ; yet a truth it is that the Scriptures many ways attest, both in the Prophetical and Apostolical writings : *Moses* hints it in speaking of God plurally, and yet joyning that plural word with a singular verb, as when he says *Elohim Bara*, the Gods, or the Mighties ; he created Heaven and Earth, &c. And again, *Nabashu*, let us make man in our Image, plurally ; and yet by and by he changes the phrase and speaks in the singular number, God (or the Mighties) made man in his Image : with which agrees

agrees divers other phrases, as that in *Psal.* 149. 2. *יִשְׂמַח יִשְׂרָאֵל בְּעוֹשָׁיו* *let Israel rejoyce in his makers* : and that in *Eccles.* 12. 1. *זְכוֹר אֶת בּוֹרְאֶיךָ* *Remember thy Creators in the days of thy youth* : and the like in *Job* 35. 10. and yet more fully in *2 Sam.* 7. 23. what one people in the earth is like to thy people *Israel*, whom *הִלְכִי אֱלֹהִים לְפָדוֹת לִי* *verbatim*, *The Gods went to redeem to himself*. The words that we translate *God* and *went*, being both of the plural number ; and yet the pronoun relative that is added, is singular, *to himself*, not to themselves. The two former words plainly intimating the plurality in way of subsistence ; and the singular pronoun, the unity in Essence ; which also is held forth in *Gods* appearing unto *Abraham* ; in which he appeared as three men, and *Abraham* sometimes speaks to him as one ; and sometime in the plural number as to more. *Gen.* 18. Whence some Hebrew Doctors have also writ-

ten thus upon the word *Elohim*, which is usually translated *God* ;
 See Ainsw. in *Gen.* 1. *Come and see the mysterie of the Word Elohim ; there are three degrees, and every degree by it self alone ; and yet notwithstanding they are all one, and joyned together in one, and are not divided one from another* : These places, with divers others, (as to instance one more, that in *Deut.* 6. 5. *Hear O Israel, the Lord thy Almighty is one Lord*) intimate a plurality in
 unity,

unity : but other places exprefs that plurality to be a Trinity or threefoldnefs in unity, as that in *Pfalms* 33. 6. By the *Word* of the *Lord* were the heavens made, and all the hoft thereof by the *breath* of his mouth, or by the Spirit of his mouth ; for the word *אֵל* fignifies both : So that there we have mentioned, the Lord Jehovah, his Word, and Spirit ; as the like we may fee alfo in *Ifa.* 42. 1, 2. *Behold my fervant whom I uphold* (which is fpoken of the word made Flefh, *Jesus Chrift*; *Mat.* 12. *who though he was in the form of God, and counted it no robbery to be equal with him ; yet emptyed himfelf and came in the form of a fervant.* *Phil.* 2. 6, 7, &c.) *Mine elect in whom my foul delighteth, I have put my fpirit upon him, &c.* there is the Father held forth under that word, *I & my*; he whole fervant Chrift became, and whole elected and delightful Son he is ; and there's the Son as before was noted, and the Spirit of the Father put upon him. The like expreffions of the Trinity, fee again *Ifa.* 11. 1, 2. and 61. 1. The Spirit of the Lord is upon me ; there is the Lord Jehovah, the Father, and Me, that is the Word as incarnate and made flefh ; and the Spirit or holy Ghoft put upon Chrift ; which things are yet more clearly opened in the writings of the Evangelifts and Apostles, as is to be feen in *Mat.* 3. 17. where we have this Trinity diftinctly named, Chrift baptized, the holy Ghoft defcending upon him

him visibly in the appearance of a Dove ; and the Father speaking out of heaven and owning him for his beloved Son. Here was more than a threefold denomination of one personal subsistence ; the Father and Son here are plainly distinguished ; for he says not of himself I am the beloved Son, but of Christ, this is my beloved Son, &c. In 2 *John* 3. he is distinguished plainly from him ; *Grace and peace from God the Father, and from Jesus Christ the Son of the Father, &c.* See the like in *Col.* 2. 2. God, the Father, and Christ ; as also the distinct applications of those words, Begetting, and Begotten, Sending, and being Sent, with divers others, argue the sending forth of Christ, as the begetting him is always attributed to the Father ; the Father sent the Son the Saviour of the world, and God gave his only begotten Son ; its never said, nor were it proper to say, the Father sent himself, or the Son sent himself, much less that God sent the Father, or the like ; where there is distinction of sending and being sent, begetting and being begotten, there is more then difference in denomination ; for though the same may be denominated in divers respects, Father, and Son, and Husband, and Master, as we said before ; yet its improper to say that the Father begat the Son, speaking but of the same in divers respects, both Father and Son ; or that the Father sent the Master or Son, when he that is all these

these in divers respects comes himself, being sent of none other then himself. Beside, its never said the Father was made flesh, or the Father suffered for our sins, or delivered up himself for our offences; but its often said the *Father made* his Son an offering for our sins; God delivered up Christ for our offences, raised him, exalted him, &c. which argues plainly that there is more then a nominal distinction between them; as also that Christ is said not to have thought it robbery to be equal with God: Now where there is equality, there is distinction too; for its improper to say of the same indistinct thing, that its equal to its self; yea, Christ himself thought he saith *his Father and he are one*, John 10. 30. [^{Ev}, *Unum*, one Essence or thing, not *Unus*, one personal subsistence, or one in way of subsisting) yet he speaks of himself and Father as of two witnesses. *I am one that bear witness of my self, and my Father that sent me beareth witness of me*, John 8. 18. And to say no more, its evident in this, that the word was made flesh, and so is become man too: *There is one God, and one Mediatour of God and men, the Man Christ Jesus*, 1 Tim. 2. 5. And *God will judge the world by that man whom he hath appointed*, Acts 17. 31. But the Father is never affirmed to be man, nor could Christ be Mediatour of God and man, if not in something distinct from either, as well as in something one with either. And so for the Spirit

rit it is clearly in that of *Mat. 3.* and the other places of *Isaiah* before mentioned, distinguished from both Father and Son, and is further proved to be so by that of our Saviour, *John 14. 16, 17. I will pray the Father, and he shall send you another Comforter, the Spirit of Truth*, where all the three are again mentioned, and clear distinctions between each of them from other hinted. I will pray the Father, there's Father and Son : between whom were there no Distinction, that phrase were very improper : If the Son be the Father, he should rather only have said, I will send another Comforter, then I will pray the Father and he shall send, &c. and there is the Spirit distinct from both, both from him that said he would pray, and him to whom he would pray ; from the Father, for he is to send him and is prayed to for him ; from the Son who prays the Father to send him, for he expressly calls him another Comforter, that is, another from or besides himself that was then with them. The Spirit of Truth, that is, of the Son, for the Son is the Truth, and is to be glorified by him, as in *Chap. 16. 13, 14. When the Spirit is come, he shall not speak of himself, but he shall glorifie me.* How shall not he speak of himself if he be Christ of whom he should speak, and whom he should glorifie ? where note by the way, that the Spirit that speaks of himself, and not of Christ, leading the soul to understand the

the things of Christ, and to glorifie him, is not
 the true and right Spirit sent forth by Christ.
 not not to inlarge further in this matter, what
 more plain then that commission,
to Disciple all Nations, or all the πᾶσι τὰ
Gentiles, Baptizing them into the ἑθν.
Name of the Father, and of the Son,
and of the holy Ghost? The Name, not names
 and denominations, but one Name, Power, Au-
 thority and Jurisdiction of Father, Son and Spi-
 rit; now what needs this Distinct repeating of
 Father, Son and holy Ghost, if no distinction
 in denomination be put between them?
 how can it be said as in *1 John 5. 7.* that they
 are *three witnesses? There are three that bear*
witness in heaven, the Father, the Word, and the
holy Ghost, and these three are one: Where the
 word again is not *ἓς*, as if they were one in way
 of subsisting, or personality, as they use to
 speak, but *ἐν ἑνὶ*, *στοι οὐ τρεῖς ἐν εἰ,* *hi tres*
unum sunt, these three are one thing; one being
 Essence; one God, but yet three in regard of
 personality, so as the notes of persons, I and
 Thou, and He, may distinctly, and frequently
 be in Scripture applied to them. I shall not
 mention that in *Rev. 1. 4, 5.* with divers other
 places to this business: but shall a little further
 open my conceptions about this so high a busi-
 ness. And so I understand that the Father is

the fountain of the Deity as it is in the Son, but is not the Son, but hath begotten him, and gives to him to have life in himself ; and hath spoken by him ; and so the Godhead is in the Father as the fountain of Divine power. The Son is the Word, the essential, eternal Word of the Father, and so God, as flowing from, and manifesting the Father, who in himself, and otherwise then by the Son or Word is not to be known or seen into : The divine out-streaming wisdom by whom the Father, that fountain of Divine glory, put forth his Divine vertue, and Created all things, and upholds them, and hath revealed and declared himself to men ; who also in due time, for the sake of man turned away and fallen from him, was Incarnate by the power of God, and incorporated in the seed of *David* according to the flesh, and so became also a man, and in the nature of man by the heavenly flowing forth of his Divine doctrine, and by the things undergon by, and accomplished in him, he opened, represented, and declared to us the Father ; and so the Son is as the flowing, or out-speaking of the Father ; and the Spirit is the same divine being, but as in both, and proceeding from both ; the power, vertue and force that is in, and worketh or acteth forth it self from both, from the fountain by the stream, so as that the Father worketh all things through the

the Son, by the Spirit. We may somewhat illustrate it by this comparison, as I humbly conceive of it.. The Light that God made to rule day is but one, and its the Sun; and yet that light is after one manner in the body of the Sun, and after another in the glorious ray and beam, the ἀπαύγασμα, or shining forth of the Sun: & in another manner yet in the air illuminated by the beam from the body of the Sun, and yet all these but one light, not three lights; yet that one light hath a threefold manner of subsisting; the Sun is not one light, and the ray or beam of the Sun another, and the clearness or bright shining in the air illuminated through the beam a third, but one day-light, or light of the Sun. The Sun is the fountain, and generateth or begetteth its ray or beam, and worketh by it whatever it doth by way of illumination, heating, quickning, &c. yet is not the body of the Sun its ray or beam. Again, the ray is begotten and generated, in a sort, by the Sun, and yet its cotemporary with it: It evidences the Sun, lives by its dependence on the Sun, is in the Sun, and the Sun in it, after a sort; so as that it doth nothing of it self without the Sun, nor the Sun without it; which comes down from the Sun, and is not the body of the Sun, nor subsists of it self without the Sun. Again, the clearness or light diffused into the air, proceeds from the Sun the

fountain of light, by, with, in and through the ray or beam : yet is it neither the body of the Sun nor its ray ; for it is and may be where the ray is not, but is intercepted as to the proper substance of it ; as in a cloudy day, or in a room where the Sun beam comes not, and yet these cannot be divided one from the other ; for this clearness cannot be but from and by vertue of the ray, and of the Sun ; So that if either of them were taken away and removed from the Horizon, the luster or illumination in the air ceaseth, and they cannot be, but this is and follows too : Here is an unity of light in a threefold way of subsistence, by which we may darkly see into the glorious mysterie of Trinity in Unity, which no similitude can fully illuminate ; the Father is as the fountain of the Deity, and to the Son or Word as the body of the Sun to its beam, not to be separated from each other, or divided, so as the one can be without the other ; though the Father is first in order of nature, he of whom are all things, and doth all by, and nothing without the Son or Word, as the Sun doth nothing without its beam. The Word or Son is the *ἀπαύ- γασμα τῆς δόξης*, Heb. 1. 2. *The brightness or off-shining of the Fathers glory ; Lumen de lumine*, Light shining for discovering and leading up to the fountain of light ; always with the Father, and yet came down from the Father, and doth all

all from him, and yet is not the Father but the Son ; yea and farther, as the beam of the Sun may be contracted, and as it were so incorporated in a burning glass, or the like, so as the glass by vertue of the beam, and the beam by the glass worketh otherwise then either glass or beam by themselves could have done ; and yet neither the light nor the body of the Sun is to be so contracted, but only the beam ; so was it with the Son or Word, he was imbodyed or incarnate in the nature of man, and the man Christ Jesus by vertue of the Word so contracted, as it were, or incorporated in him, did such glorious things, and got such a glorious conquest over sin, death and hell, as man of himself could never otherwise have done or gotten, nor was the Word in and by it self perfected for ; and yet neither the Father nor the holy Spirit was so incarnate, or made man : and yet further, the Son had all his vertue in himself from the Father, and in the Spirit, without which he could do nothing ; as the ray contracted, derives all its vertue that it shews forth in and through the glass from the body of the Sun, without which it could neither be nor do any thing. The holy Spirit is the power, vigor, and divine vertue proceeding from the Father, that fountain of divine glory, from and through the Word, by which we have and enjoy the benefit of the Sun

and its beam, when both of them are otherwise interpreted, and clouded out of our sight ; I mean the Father and the Son, even in a day of temptation, and spiritual hiding of himself in his more glorious shinings.

But these things I bring onely to shew that there may be such a thing evidenced, even to reason and sense, as a three-fold way of subsistence of the same created being, that so we might not stumble at that which the Scripture hints to us so abundantly about the Trinity in the Unity of the divine Being : Concerning which I needed not to have multiplyed so many words, were it not that the old Serpent, not abiding in the truth, is so prevalent in blinding men, and corrupting them from the unerring Oracles of Divine truth, to listen rather to the shallowness of their own purblind reason : For the Saints are not without experience in themselves (did they well mind it) of this distinction, in the glorious workings and operations of God in and upon themselves in their believing : They prove the Father calling them to himself, by the Son, in the power of his Spirit ; they have believed the love of the Father in sending forth his Son, and in the word of his Gospel they have felt his power and Spirit drawing and inabling them to believe in Christ, and to approach by and through him unto the Father,

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according to that *Eph. 2. 18.* *We both (that is Jew and Gentile) have access through him (to wit Christ) by one Spirit unto the Father, namely, to call upon him, trust in him, and have fellowship with him.* Indeed they that depart from the Son, they both lose the operations of his divine Spirit, and fall from the right worship of the Father into Heathenism, or such philosophical speculations of God and of his Being, as were found with the ancient Heathens that had not the light of the Gospel to instruct them ; and no marvel then if they fall from, or deny the mysterie of the Trinity as in the Apostolical doctrine is held forth, with those divine operations that should evidence the truth thereof unto them. But now to return again to the matter whereto I was exhorting, *viz.* the doctrine of the Gospel to be held forth to men, as it supposes the Being of God, and he but one, though thus distinguished ; so is it not only the bare affirming him to be but one, or in that Unity so as before to be distinguished, that's to be declared, but his Name according to that Unity and distinction ; the Name of the Father, and of the Son, and of the holy Ghost, *viz.* how God hath manifested himself, and is to be believed in in each of these ; as that this one God by his Word and Spirit, having made and created all things for man, and man in his own

Image deserved and required to be obeyed and honoured by man ; but man sinning, and therefore falling under his displeasure, and making himself thereby unable to please him, and unfit for fellowship with him by reason of that unspeakable pollution that hath overspread him, God was yet pleased in the greatness of his mercy and freeness of his love to find out a way to recover us again, and a way by which we might return back again unto him : So as that both his justice and displeasure against sin might clearly be demonstrated, and yet his goodness and love too toward sinful mankind be magnified ; which was by appointing and sending forth his Son made of a woman, made under the Law, so being found in shape as a man, a reall man, to bear in his body the punishment of our sin, the sin of the world ; and so to give himself a ransome for all. That this his Son, the Word made flesh (as was long before, even from the beginning of the world, fore-prophecied of him) is now come already, and hath taken upon him in the body that was prepared for him, the burthen and cause of man ; and as a publike man given himself a ransome for All ; induring the Death, and undergoing that sentence of curse and condemnation, that by the offence of one came upon All men, and that for All : and hath in grappling with that death and sin overcome them ;

so

so that God hath raised and justified him in the behalf of all; so as he may also see the justification of all that do and shall believe on him.

To which purpose also, *viz.* that men might in believing on him, have him for their justification, the Father hath glorified him in the nature and behalf of mankind, making him Lord of all, and his salvation to the end of the earth; giving him all fulness of Authority and Power, and filling him with all the fulness of the God-head bodily, even the fulness of Divine Spirit, Power and Vertue; yea also appointing and ordaining him as Mediator to stand in the Vertue of his Death and Sacrifice between God and men as *the propitiation* for them, *even for our sins that believe, and not ours onely, but also of the whole world,* 1 John. 2. 1, 2. So as that with respect to him, and what he hath done and suffered for sin, he is good and patient, and bountiful to the whole world, notwithstanding they sin; yea, and hath sent out his Gospel to be published to them all, without limitation or restriction, *viz.* that through this his Son there is forgiveness for them, and he would have them saved, and to that purpose come to the acknowledgement of the truth: yea He, to wit Christ, is He in whom all the world, or any of them may find favor, and come into favor with God
again

again, so as to be at one with him ; namely, by acknowledging his Truth, and believing on him ; who also is appointed by his teaching them as a Prophet, by his ruling them in righteousness, and writing his Law in them, and subduing their enemies as a King and Lawgiver and Judge over them ; and by mediating the new Covenant or Advocating and making intercession as the great High-Priest to the utmost to save all them of the sons of men, that see and believe on him ; and so judge his and their enemies that hate his Light, and reject his tendered mercy to condemnation ; to which end he shall at the time appointed of the Father come again, and raise and judge both the one and the other, as they have here behaved themselves towards him. That as the Father hath put his Spirit upon Christ, so they are to submit unto Christ in his Word and Ordinances, and look unto, and wait therein for this his Spirit upon him, as he that is Power of God, that is, to bring down, or effect in man that salvation that is in Christ Jesus set forth to them, the Renewer, Sanctifier, Teacher, Comforter, and therefore to be heard, sought after, received, and obeyed by men : in the power of which they are to worship the Father through the Son, and in the receipt and indwelling of whom they shall finde, and experiment

ment the streams of that Fountain of Life that flows from the Father, or rather that the Father is in and through the Son ; yea God himself by his Spirit to dwell in them, and to set up his Kingdom in them in Righteousness, Peace and Joy in the holy Ghost, to the full possession and revelation of which in and upon them this Divine Spirit in such their listening to, following after, and obeying him, will not fail to bring them,

Sect

Sect. 7.

A Caveat against some mens preposterous mistakes about the Doctrines of Election and Reprobation.

THIS then is the brief summ of the Doctrine to be held forth to the world, in which we may hopefully expect and look for the assistance and operation of the Spirit to convince them of the good will of God toward them, and therein of their *sin for not believing on him*, Joh. 6. 11. that hath done so much for them, and is so appointed and fitted of God for saving them; And of *Righteousness*, both that all the righteousness they have of their own is empty, and will not avail them; otherwise no need for Christ to have died for them, and also that in him is everlasting righteousness, worthy to be looked after, and certain in that their looking to him for it to be met with by them; And of *Judgement*, that their own self-justifications will not serve them, nor their own self-condemnations so valid as remedilessly to cast them; but to his doom they must stand by whom the Prince of the world is judged, and they must receive their final sentence from him, who is able, in case of their believing on him, to absolve them from all self-condemnations; and in case of their disobedience

ence against him, and the Will of his Father to destroy them, however their own thoughts and other men have hitherto justified them.

Yea, in this Doctrine we may hopefully expect the holy Spirit to draw in, and allure the convinced to hope in him, and believe on him; and therefore this hold ye forth to them; and to the furtherance of this, let all your conversations and walkings be directed, as becoms the children of such a Father, the members of such a Head as the Lord Jesus, and as the Temples of the holy Ghost, that they that are apt to slight the Word, may yet be woon to glorifie it by the goodness of your conversation.

And beware, I pray, of that preposterous way that some run into, who through mistake or unbelief of the Gospel delivered to us by the holy Apostles, according to the commandment of the everlasting God, and through the exercise of their own reason with the mistaking of some Scriptures, do hold forth to the world another manner of doctrine, telling them that some few are and were Elected from Eternity, and others the most part of men (even where the Gospel is sent too) were from Eternity reprobated, and must inevitably be damned, because God hath so appointed to them; and hath not appointed or sent forth any Mediator for them to approach to him by; nor that Mediator done any thing

thing for them in his Death and suffering ; only
 those few he hath elected he would have saved,
 and for them onely Christ hath given himself a
 ransom, and is a Mediator ; all the rest God
 hath no good will to, nor hath provided any
 remedy for, but hath left them in their fall,
 that they might there sink and perish : thus mi-
 staking and preposterously holding forth those
 decrees of Election and Reprobation which
 they rightly understand not, making of them
 dangerous and unprofitable doctrines which o-
 therwise in due place and manner propounded,
 are very wholsom ; for herein they go beside
 their Commission, preaching an uncertain
 sound to men which the world can have no good
 use of ; for when they hear it, what use have
 they of it, but to trouble or harden them ? for
 what other consequence can they naturally
 draw from thence then this ? Either I am elected
 or not ; if I be, then I am well enough, no sin can,
 or shall hurt me ; Christ hath wholly taken it off,
 and will not suffer it to condemn me ; no matter
 whether I hear or not ; nay, though I swear and
 drink, or whore, or do what I please ; if there be
 any Christ for me, I shall and must have him, and
 in due time be brought to him, and to life by
 him, do what I can ; if otherwise, I shall but here
 torment my self with a melancholy and religious
 life in vain ; what profit is it to pray to him, and
 seek

seek him, seeing if I may obtain life, I shall have
 it thrust upon me? yea, and if I be Elect, I shall
 be made religious too when Gods time is; and
 till then no evil shall harm me, otherwise no du-
 ties will profit me; Till I be compelled then,
 and constrained to do otherwise, I will take my
 pleasure and do what I please; no actions of
 mine, can either help or hinder me. Now if it
 work not thus with all in the world, yet then
 they are busied to know their Election, which
 being indeed in Christ, cannot rightly be known
 but in him, nor till men be in him; and in the
 mean time the Gospel is withheld from, or made
 doubtful to them by which they should be
 drawn in to him, and in which they might see
 good ground for them to believe in him; for
 how shal any know that there is good news from
 God for them, while they know not that Christ
 was sent of God for their sakes; or hath given
 himself a ransom for them, seeing God makes
 out his Love to men onely through him, in
 whom and none else there is salvation? And
 how shall these things be known by any, ac-
 cording to that way of doctrine, but by
 knowing first of all their Election, though yet ac-
 cording to the Gospel and Scripture-tenor de-
 livered by the Apostles, this is a thing not pre-
 cedent but consequent to their being in Christ
 and believing on him? Now what is it to be-
 lieve

lieve in Christ, but through the hearing and receipt of what God hath done for them in him, and he suffered and done by the appointment of God for them, and the fulness in him, to trust in him, and through him for all their future saving, the working all their works in them, preservation of them here, and bringing them to glory hereafter ? according to that *Rom. 5. 9, 10.* God hath commended his love to us in this, that while we were sinners, yet Christ died for us, whence (as follows) springs up that believing exercise and reasoning of the heart for his future saving them ; if while enemies God hath reconciled us through the death of his Son, how much more shall he not save us by his life, we being through what he hath done reconciled to him ? The hearing and belief then of what God hath done for men in Christ is the medium of drawing men in to believe on Christ, and thence faith is called a faith in the blood of Christ, *Rom 3 25.* but now in that way of doctrinating men, that medium to this believing is made a consequent of it; that that should draw them in to him, made to follow their being in him ; and so in stead of believing through Grace, as the phrase is, *Acts 18. 27.* that is, through the good will of God held forth in the Gospel, and there made to appear to them, they are required first to believe in Christ, that they

they might be perswaded that there is grace and good will with God toward them; they are required to trust in his Name, that they may know there is something in it that they may trust in, and not first taught to know his Name as meet to be trusted in by them, that so they might trust in it; whereas right trusting in him springs from the very power of the Spirit working in the opening and declaration of his Name unto them, *Pal. 9. 10.* And onely such a faith, a faith of the right stamp, a faith that springs from, and worketh by Love, is sufficient to evidence mens Election; but such a faith (I say) none can have till the goodness of God is first discovered to them, and they see and believe his love to them; for our love to him, and so by consequent the faith that works by love, springs from the appearance of his love to us, according to that *We love because he loved us first.* That faith is 'dead which the Word of the Gospel, declaring the goodwill of God in Christ, and so the appearance of his Love therein, inlivenes and quickens not, such a faith can never evidence a mans Election; and yet such a faith they must build the thoughts of their Election upon, that that should produce a living faith in them, being not to be apprehended

by them as true for them till that be first known, except they will run themselves and their hearers upon a gross ὕστερον πρότερον, of producing the fruit before the tree, the effect before the cause, a living faith before they receive that that should make it living; rest in the blood of Christ for remission, before they can tell whether that blood was shed for them, that in resting in it, or in God through it, they might have their sins remitted: one of these they necessarily put men upon; they knowing it to be unsafe to pry immediatly into the secrets of God, and endeavour *à priori* to find out that their Election, as a way that leads to delusion, and distraction; and yet such an inconvenience many so doctrinated are ready to run upon. Besides that, while they endeavour to bring men to apply the Gospel to themselves only upon some conceived fruits of Election, they turn preachers of the Law to them in stead of the Gospel to bring them to some such fruits, as legal repentance, sorrow, reformation, and upon such things found in them (as what else but fruits of Law, and a legal conscience can be produced by them before the grace and love of God be held forth to them as testified in Christ toward them?) they are bold to apply the Gospel to
 them

them, as if they were the undoubted signs of Election; for so much is intimately implied, by comparing this their practise with their other Assertions of the Grace of God, and Death of Christ limited to the Election; from which practise of their legal preaching it comes to pass that some working and striving for this and that frame, and attaining to some legal qualifications or workings, with the Pharisee, presume that they are righteous, and have part in Christ, and bless God as if his Grace had wrought those frames in them, when as his Grace (that is, his love and goodwill in Christ) they never apprehended or believed; nor was that the ground and rise of those frames and changes in them, but onely is inferred and concluded to themselves upon those frames by them.

Others spend their dayes in sadness, and in labouring, as the *Israelies* under their *Egyptian* Task-masters, to get to themselves those frames which onely the belief of Gods Grace would kindly effect in them, falling short of what they seek in themselves to build their title to the Gospel Doctrine of the Death of Christ upon, they pine away in a servile slavery, and are alwayes neer unto desperation, unless mercy otherwise break-

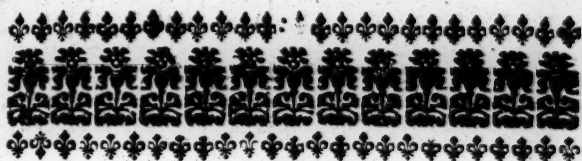
ing forth unto them seasonably relieve them.

Take heed therefore of this preposterous preaching of Election and Reprobation to the world, and limiting the Gospel and death of Christ to the Election which no Scripture doth; and declare that to the world that Christ hath instructed us that his servants are to declare to them, *viz.* tell them of the feast prepared in Christ, forgiveness with him, his death for them; all things ready for their entertainment, God willing that they be saved, and Christ perfected for their saving; and thereupon invite all, and call upon them to go to the wedding, to believe and submit unto him. And where it pleases God to work so powerfully as to prevaile with some, so as that they are perswaded to let go all for him, to receive him, believe in him, and cleave unto him, we may comfortably mind them of the doctrine of Election, as the Apostles have used to apply it to believers, minding them it was Gods goodness and free mercy and grace to them, that they are preserved, or plucked out from the same unbelief & wickedness that is found with others, or not given over for their follies against him; when as many others (perhaps as little or less rebellious) have been more severely dealt with by him; and that

that in Christ, in whom they believe, they are made compleat; being by Gods order, from before the foundation of the world, chosen in him to be holy (that is a peculiar devoted portion for God) and blameless in love before him; and when we see men neglect and slight the goodness of God propounded, we may tell them how God rejected such and such for their folly against him, and warn them, lest for the like follies the same should befall them; as *Jer.* 6 30. and 7. 4, 5. yea when we see men resting in their birth, works, priviledges, &c. we may well mind men that God hath not chosen the flesh and seed thereof as such, to inherit with him; not *Adam* and his seed as such, nor *Abraham* and his seed as in the flesh, nor the Law and its seed, but Christ and his seed or members to inherit glory with him; the rest (otherwise then as they may be born again, and become the seed of God in Christ) are rejected from part and portion in his kingdom, not from Gods good will toward them, and the death of Christ for them; for that was for sinners, ungodly, enemies; yea as considered in such an evil condition; but from fellowship with God & inheriting with Christ, which none shall partake of that abide but in that state of nature (yea though

advantaged by more honourable birth, or more zealous frame) in which Christ extended his pitty to them in dying for them; that so they may be pressed to let all go for Christ, in whom there is both sure and certain ground for their repenting and believing, and out of whom there is nothing to be found but perishing.

Now if ye do thus, walking answerably thereto, not measuring the outward court, *Rev. 11. 1, 2.* given to the *Gentiles*, as if we appropriated it to our selves onely, but worshiping God in his Temple (in fellowship with Christ and his people that are in union with him) and at his Altar (or in the sacrifice and meditation of Christ) labouring both by word and conversation, to bring up the *Gentiles* from their Gentilism and resting in the outward Court of external profession to the circumcision of the Spirit, and worship of God in the same, in the inward man, and in his Temple and Altar (as before) Then shall ye find his blessing upon you, making you a blessing to them and filling you with his own spiritual blessings in grace and peace, till he bring you safely to the full injoyment of the glorious promises. Even so Amen.



Postscript.



Ne word more I
would commend
to you, *viz.* That
of our Saviour,
Iohn 6. 56, 57. He
that eats my flesh, & drinks my bloud,
abides in me, and I in him, &c. a
most excellent and choice dire-
ction for our preservation from
the errors here in the Treatise
mentioned, and from all other
that may indanger our miscar-
rying : Would we abide in
X 4 Christ,

Christ, that is, in his faith, Spirit, love (*Iohn 15. 10.*) and so in the experiment and injoyment of the fruits and vertues of his mediation for us; and would we have him abide in us (as surely he will if we abide in him) that is, have his love, Spirit, and divine power abide in our spirits, making us fruitful, and filling us with divine and eternal life; and by consequence would we be preserved from the error of the wicked, and from drawing unto perdition: This is the choice and most sure and excellent way to eat the flesh of Christ (the flesh given by him for the life of the world, (*ver. 51.*) and drink his bloud, the bloud of
of

of the covenant shed for the remission of our sins, that is to mind, view, diligently look upon, consider, meditate on, and keep in believing remembrance, the abasement of the Son of God for us, his obedience and sufferings in the flesh to the death, the death of the Cross for us, the satisfaction given by him for our sins; the victory obtained over death; the preciousness of the blood and sacrifice of Christ; the peace thereby made; redemption obtained; the prevalency of it with God for us; the covenant and promises thereby sealed; the performance whereof he mediates in the vertue of it to his called, &c. and verily we shall be
pre

preserved, we shall prove it the power of God to save us. *Rom. 1. 16. 1 Cor. 15. 1, 2, 3. 1 John 2. 24, 25. Heb. 3. 1. 6. 14. Gal. 2. 20.* Search these Scriptures, and see how they fitly explicate the business; live we then by the faith of Jesus, and forget we not the stripes by which he heals us. But alas, as many taste not the sweetness of this heavenly Manna, but abide ignorant of the Cross of Christ, feeding and living upon their actings, sorrows, good desires, confusions, performances, changes, zeal, self-acted and conceited believing (as indeed I know not how many should do otherwise, because the Testimony of God holding forth the
the

the Death of Christ for all,
which should let them see good
and undeniable ground for
minding it, and feeding upon it,
forsaking all other things for it,
is by the guides generally denied
and condemned as an error, so
as they durst not believe it: and
therefore they having no divine
evidence in the Word of God
that Christ died for them, they
are put upon it to reason it out
by their acts and changes fore-
mentioned, and to make them
the evidences to themselves of it,
so as they must needs be the bot-
tom matter of their feeding and
consolation;) so many do but
taste it, & abide not there to eat
of it, Heb. 6.4, 5. but after they
have

have found some sweetness in it,
fall a lusting after evil things,
counting this heavenly food but
a dry bread; and so they either
feed upon their past acts of be-
lieving, their rejoycing, the ope-
rations of it in them (which are
often soon dried up for want
of supply from this Fountain,
Christ crucified) or else they reach
after some more seemingly glo-
rious matter of their feeding, as
is before spoken to, *Chap. 3. Sect 4.*
and so forget that they were pur-
ged from their old sins, or the
means rather of their purging,
the true bread that should have
nourished them; and either turn
to the world and their cor-
ruptions again, or are carried
away

away with some strong delusion to their ruine, from which the eating or feeding upon the flesh and bloud of Christ (those despised low things in the eyes of proud men) would have preserved them.

Note also that when in some passages, I fault men for hearing any whom they will; my meaning is not that I would have men tied up to this or that man, as if it were unlawful to go from any to another, or to hear any for trial-sake, or the like; but my meaning is, that men are faulty in having an itching ear, that when they have found Truth, yet they will be (out of curiosity

curiosity or self-confidence) diving into, and trying what good they can get in some other doctrines; Such an hearing of them as our Saviour says his sheep will not afford to strangers from him, *Iohn. 10.*

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